CONFIDENTIAL
Not for publication

150, route de Ferney
1211 Geneva 20

MINUTES

OF THE

MEETING OF THE EXECUTIVE COMMITTEE

OF THE

WORLD COUNCIL OF CHURCHES

September 5 - 9, 1971

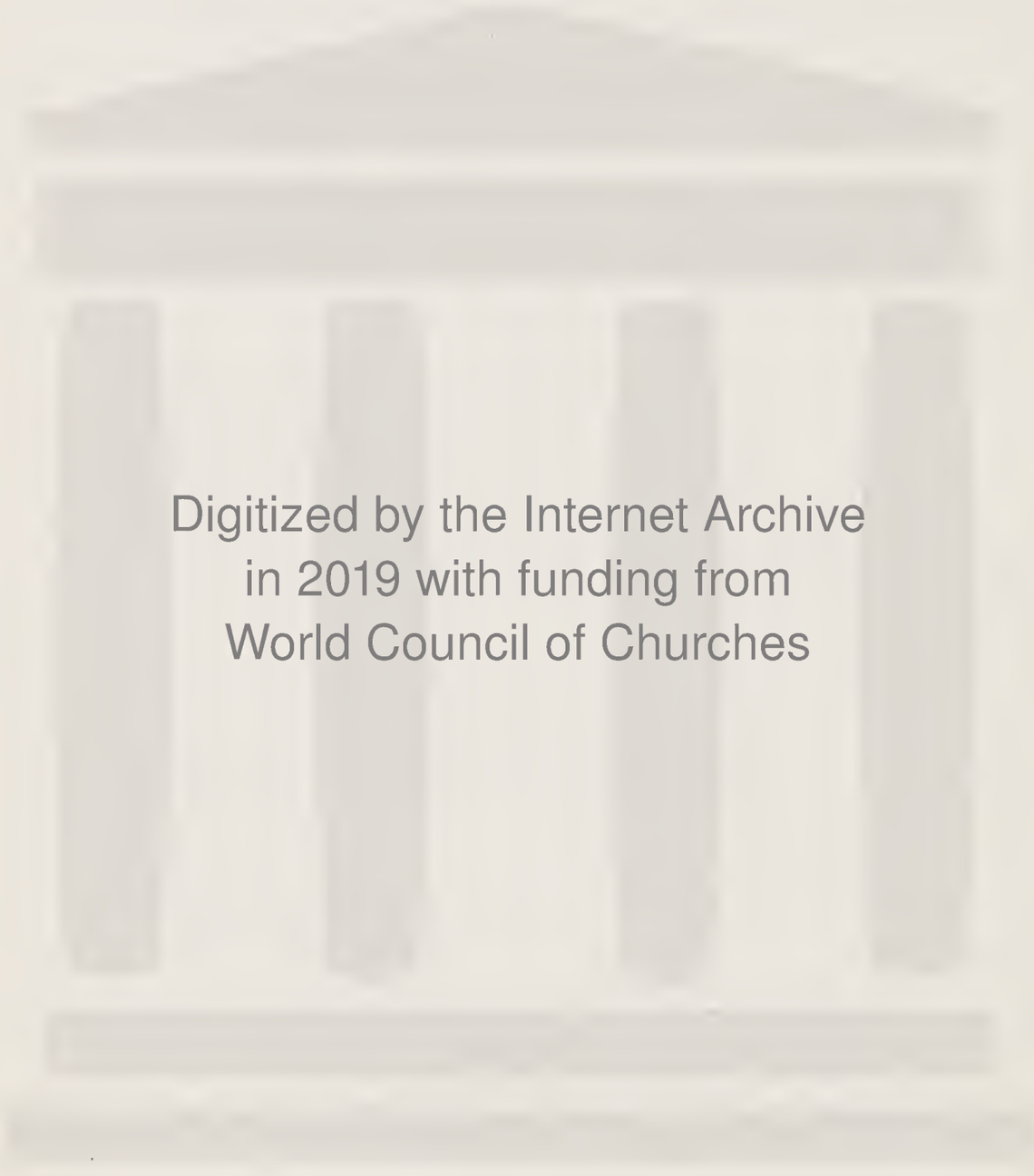
Meeting held in Sofia, Bulgaria

C O N T E N T S

1. Roll Call 3
2. Minutes of last meeting 5
3. In Memoriam 5
4. Report of the General Secretary 5
5. Applications for membership 8
6. Report of Committee on Priorities and appointment of standing sub-committee on Programme Priorities 9
7. Report of Programme Unit I - Faith and Witness
   (a) Progress report 11
   (b) Dialogue with Men of Living Faiths and Ideologies 11
   (c) Commission on Faith and Order 12
   (d) Commission on World Mission and Evangelism 14
   (e) Church and Society 15
8. Report of Programme Unit II - Justice and Service
   (a) Progress report 18
   (b) Programme to Combat Racism 18
   (c) Commission of the Churches on International Affairs 36
   (d) Commission on Inter-Church Aid, Refugee and World Service 37
   (e) Commission on the Churches' Participation in Development 39
9. Report of Programme Unit III - Education and Communication
   (a) Progress report 40
   (b) Education 42
   (c) Communication 44
10. Consultation with National Councils 45
11. Joint Working Group with Roman Catholic Church 46
12. Coordination of WCC Studies 48
13. The Ecumenical Institute 49
14. Report of New York Office 49
15. Portfolio on Biblical Studies and Interim Report on Humanum Studies 50
16. Location of Fifth Assembly 51
17. Summer Meetings 1972 51
18. Main Theme for Central Committee, Utrecht 52
19. Next meeting of Executive Committee 53
20. Revised Constitution and Rules 54
21. Report of Finance Sub-Committee 54
22. Report of Nomination Sub-Committee 66
23. Theological School, Halki 70
24. Report of Staffing Sub-Committee 71
25. Expression of thanks 71

Appendices

I. Report of the Committee on Priorities 72
II. Conciliarity and the Future of the Ecumenical Movement 86
III. Report of the Programme to Combat Racism 92
IV. CCIA Programme Developments 97
V. The Coordination of WCC Studies 100
VI. The Ecumenical Institute in the Life of the WCC 111



Digitized by the Internet Archive
in 2019 with funding from
World Council of Churches

https://archive.org/details/minutesofmeeting00unse_47

WORLD COUNCIL OF CHURCHES

Executive Committee Meeting - Sofia, Bulgaria Sept. 5 - 9, 1971

PRESENT:

Presidents: Rev. Dr. W.A. Visser 't Hooft (Honorary)
Dr. (Mrs.) Takeda Cho
Rev. Dr. Ernest A. Payne
Rev. Dr. John C. Smith

Officers: Dr. M.M. Thomas
Miss Pauline M. Webb
Dr. Eugene C. Blake

Members: Rev. Jean B. Bokeleale
Mr. Juan V. Faune
Praeses Karl Gottschald
Mr. David E. Johnson
Most Rev. Archbishop Ruben Josefson
Rt. Hon. Earl of March
Rev. Dr. Robert J. Marshall
Bishop Dr. Roy C. Nichols
His Eminence Metropolitan Nikodim
Rev. Dr. Jacques Rossel
Prof. Todor Sabev
General T.B. Simatupang
Dr. Richard von Weizsaecker
Mrs. Janet Wesonga

Consultants: His Eminence Metropolitan Emilianos
Archimandrite Cyril

APOLOGIES

His Holiness Patriarch German
Landesbischof D. Dr. Hanns Lilje
Rt. Rev. A.H. Zulu
His Eminence Metropolitan Meliton of Chalcedon
Prof. Dr. Jan M. Lochman
Bishop Karekin Sarkissian

MEMBERSHIP OF SUB-COMMITTEES

Finance Sub-Committee

Rt. Hon. Earl of March (Chairman)
Rev. J.B. Bokeleale
Mr. J.V. Faune
Dr. R.J. Marshall
Metropolitan Meliton (absent)
Bishop Dr. R.C. Nichols
Dr. J. Rossel
Prof. T. Sabev
Dr. R. von Weizsäcker

Nomination Sub-Committee (mainly for Unit-Committees)

General T.B. Simatupang (Chairman)
Präses K. Gottschald
Mr. D.E. Jonnson
Archbishop R. Josefson
Dr. J.M. Lochman (absent)
Metropolitan Nikodim
Bishop K. Sarkissian (absent)
Miss P. Webb
Mrs. J. Wesonga

Staffing Sub-Committee

Miss P.M. Webb (Chairman)
Präses K. Gottschald
Mr. D.E. Johnson
Archbishop R. Josefson
Dr. J.M. Lochman (absent)
Metropolitan Nikodim
Bisnop Sarkissian (absent)
General T.B. Simatupang
Mrs. J. Wesonga

The meeting convened at 15.30h. on Sunday, 5 September. It was preceded by an ecumenical service at 12.00h. organised by Prof.T. Sabev. Readings from the Scriptures were given by four members of the Committee, others taking part being Archimandrite Dometian, Secretary General of the Bulgarian Orthodox Cnurch, Pastor Assen Simeonov representing the Protestant Churches in Bulgaria, Deacon Stefan Markov with a quartet from the St. Alexander Nevsky Church, Sofia, and Dr. M.M. Thomas. During the course of the meeting morning prayers were led by Mr. David Johnson, Archbishop Josefson, Lord March, and evening prayers by Prof. T. Sabev, Dr. Jean Bokeleale, Mr. J.V. Faune and Bisnop Roy C. Nichols. Closing worship was led by Miss Pauline Webb.

1. Roll Call

The General Secretary called the roll, presenting apologies from His Holiness Patriarch German of Serbia, Landesbischof . D. Dr. Hanns Lilje, Professor J.M. Lochman, H.E. Metropolitan Meliton of Chalcedon, Bishop Karekin Sarkissian and the Rt. Rev. A.H. Zulu.

2. Minutes

Minutes of the meeting held in Addis Ababa, 7-9 January 1971, having been previously circulated, were confirmed.

3. In Memoriam

Members of the Committee stood in silent remembrance of the following, whose deaths had occured since the last meeting:
His Holiness Cyrille, Patriarch of the Bulgarian Orthodox Church;
His Holiness Pope Kyrillos VI of the Coptic Orthodox Church;
Bishop Gottfried Noth;
Dr. Erik Nielsen;
Dr. Reinhold Niebuhr;
Bishop Angus Dunn .

4. Report of the General Secretary

In presenting his report on the period since the meeting of the Committee at Addis Ababa in January, the General Secretary made reference to the following matters:

a) The Council had welcomed news of the election of three new Patriarchs - His Holiness Maxime, Bulgarian Orthodox Church; His Holiness Theophilus, Ethiopian Orthodox Church; and His Holiness Pimen, Russian Orthodox Church.

b) While the work of restructuring was a continuing process considerable progress had been made in the implementation of the new structure approved by the Central Committee at Addis Ababa. Immediately following the Central Commiitee Dr. Blake had met with the staff members of the three Programme Units and also with the staff of the Institute at Bossey, when

plans for the initiation of the new structure had been discussed. Each of the three Units was at a different stage of integration, and there still remained much to be done, but machinery for the coordination of the work both in the Units themselves and across the board had been set in motion. A great deal of the success so far achieved was due to the loyal support and cooperation of the staff in implementing the new structure. One of the major concerns of the new structure for the Executive Committee was that it provided through the Unit Committees for fuller review and direction of the programmes.

At the same time as work was going forward on the working out of the new structure the staff had also been under urgent pressure to prepare a reduced General Budget for the year 1972 on the instructions of the Priorities Committee appointed at Addis Ababa. The new and enlarged Staff Executive Group had approved this programme, based mainly on the recommendations of a sub-committee of the Staff Executive Group. The report had been forwarded to the Priorities Committee by the General Secretary with his comments for consideration at its meeting in Arnoldshain. The report of that Committee would be an early item on the agenda.

c) The crisis that had arisen out of the decisions taken at the meeting of the Executive Committee at Arnoldshain in relation to the Programme to Combat Racism had been largely overcome, but there was a continuing task to be done before a better understanding of the problems involved could be reached. Hopes of a meeting in South Africa with leaders of member churches there had not materialised, but after outlining the reasons which had led to the cancellation of these plans Dr. Blake said it was hoped this would prove to be only a postponement. Meantime every opportunity was being taken for conversation with representatives of the South African member churches visiting Europe.

d) Dr. Blake said he had undertaken a considerable programme during the period under review, but would refer only to one or two journeys of major significance.
(i) In response to an invitation from President Boumediene he had visited Algeria - a country where a new situation existed in that it was a Socialist-Marxist society but not an atheistic society. He had been accompanied by Mr. Niilus of the Commission of the Churches on International Affairs, and Dr. Stanley Samartha, Director of the programme on Dialogue with Men of Living Faiths and Ideologies, and in addition to conversation with the President himself there had been opportunity for consultation with leading representatives of the Islamic community. The visit had been an important one and it was hoped it might also have some influence on the situation in Palestine and in Southern Sudan. (ii) In relation to his attendance at the Assembly of the World Council of Christian Education in Peru he had taken the opportunity of visiting Chile in company with Mr. Niilus and

the Rev. Emilio Castro. They had been received by President Allende and Dr. Blake believed that this and other interviews might help to improve local ecumenical relationships and also lead to better relationships between the Government and the Churches.

e) There would be a report later in the meeting on relationships with the Roman Catholic Church. Some disappointment had been felt over the slowing-down that was apparent in regard to the membership question, but the matter was not at a standstill and consultations were being continued. There had been good Roman Catholic participation in the recent meeting of the Commission on Faith and Order at Louvain and there was regular sharing of information on international affairs leading to the possibility of a joint impact on public opinion that would not otherwise be possible. There remained some uncertainty regarding some areas of collaboration and no firm commitment had yet been received regarding the continuation of SODEPAX beyond this year, although there were indications that this would eventually be forthcoming.

f) Referring to what he described as 'international hot spots', Dr. Blake said that a positive response had been received from member Churches in Northern Ireland to a telegram from the Council regarding the unhappy situation there, and it seemed that a helpful contribution might be made towards relationships between the leaders of the Churches. There had been indications that they would welcome the possibility of a consultation between Roman Catholic priests and Protestant ministers. Other areas of concern included the Sudan, Vietnam and Pakistan and the possibility of helpful action by the World Council was under continuous review. Dr. Blake gave some background information concerning a difficult situation created in Turkey by the taking over by the Government of the Halki Ortnodox Theological Seminary; consideration should be given to the possibility of some action through governments in the light of the provisions of the Lausanne Treaty. The changing situation in the Far East was also one which should be kept in mind, especially in the light of the opening up of relations between the United States and China.

In the discussion that followed Dr. Blake's report the Chairmen of the three Units (Dr. Philip Potter, Unit I; Dr. Alan Brash, Unit II; and Mr. W. Simpfendörfer, Unit III) gave more detailed information regarding the structure and work of the Units as it had so far progressed and they and other members of staff answered questions from members of the Committee on specific points. Arising out of the discussion on the situation in Turkey and the Far East it was AGREED:

a) that the following be asked to consider possible action by the World Council of Churches in the matter of the taking over by the Turkish Government of the Halki Orthodox Theological Seminary and to report

back to a later session: Dr. von Weizsäcker (Chairman), Dr. Marshall, Metropolitan Nikodim, Dr. Rossel, Mr. Niilus and Dr. Nissiotis (Secretary)

b) that while no specific action seems possible or advisable regarding the opening up of communications with China, advantage should be taken by the World Council and by individuals of any opportunities for informal contact that may arise out of the new and more open situation.

5. Applications for Membership

a) The Church of North India. This Church was inaugurated on 29 November 1970, through the union of the Council of the Baptist Church in Northern India, the Church of the Brethren, the Dioceses of the Church of India, Pakistan, Burma and Ceylon in North India, the Disciples of Christ in India, the Methodist Church of the British and Australasian Conferences, the United Church of North India. The Church of India, Pakistan, Burma and Ceylon and the United Church of North India were members of the World Council of Churches.

It was AGREED to recommend to the Central Committee -

that the application of the Church of North India for membership in the World Council of Churches be approved, this Church having accepted the Basis and satisfied the requirements of the Rules.

b) The Eglise presbytérienne au Congo (EPC) is one of the communities forming l'Eglise du Christ au Congo (formerly the Conseil protestant du Congo). It is the largest of three Presbyterian communities emanating from the work of the American Presbyterian Mission in the Congo which began its work in this country in 1891. It became autonomous in 1959. Its main activity has been in the provinces of Kasaï occidental and oriental and of Katanga (Headquarters: Luluabourg). Its pastors are trained in the Ecole Unie de théologie of Ndesha and in the Faculty of Theology of the National University at Kisangani. L'Eglise presbytérienne au Congo has accepted the Basis of the Council and its application has been supported by l'Eglise du Christ au Congo (Disciples of Christ).

It was AGREED to recommend to the Central Committee -

that the application of the Eglise presbytérienne au Congo for membership in the World Council of Churches be approved, this Church having accepted the Basis and satisfied the requirements of the Rules.

c) Pending applications

i) The Executive Committee noted that applications from the following Churches would probably be presented to the Executive Committee before the Central Committee meeting in August 1972:

The Chiesa evangelica internazionale (A Pentecostal Church in Italy)
The Protestant Church of Nias (The Protestant Church of the Island of Nias in Indonesia)
L'Eglise protestante méthodiste Dahomey-Togo

ii) It was reported that the Orthodox Diocese of France, the Macedonian Orthodox Church (Yugoslavia), and the Japanese Orthodox Church have applied for membership and that in view of the difficulties of securing agreement of the Orthodox Churches regarding their membership, no recommendation is made to the Executive. After discussion it was AGREED:

that the General Secretary be asked to have further consultation with representatives of the Orthodox Churches and other national and regional organisations as per Rules especially 3. Criteria c) and 5. Consultation, and to bring to the meeting of the Executive Committee in New Zealand a report clarifying the situation.

iii) After consideration of a number of applications from churches in the Congo it was AGREED:

that the Executive Committee direct the staff, in consultation with the All Africa Conference of Churches, to arrange a visit to the Congo to work out with the member Churches a common policy regarding such applications and to report back to the next meeting of the Executive Committee.

In taking this decision the Executive Committee had in mind the discussion which took place at its meeting in Tulsa in January 1969, in which it was stated that 'it seems to us that the attitude taken by the "historic" churches in Africa to these vital, proliferating and still growing movements is likely to prove crucial for the future of Christianity in Africa'.

iv) Dr. Blake drew attention to a number of enquiries from Churches in various parts of the world regarding possible application for membership but on which there was at present nothing definite to report.

6. Report of the Committee on Priorities

Bishop Nichols gave a general presentation of the report of the Committee on Priorities which had met in Arnoldshain on August 30-31 (See appendix I). This was followed by detailed presentations of each section by Bishop Nichols (Section I), the Earl of March (Section II), Mr. Northam (Section III), and Dr. Payne

(Section IV). There was a full discussion of each Section of the report separately, during which a few amendments to the text were proposed and accepted. In reply to questions concerning the proposed 'shifting' of funds from special budgets in order to achieve a balanced General Budget for the year 1972, Dr. Potter said that as far as the Commission on World Mission and Evangelism was concerned this had not yet received the approval of his Committee but he had consulted his officers and received their provisional approval; such shifts would inevitably have an effect on the programme but there was some hope that additional money might be found from special sources. Dr. Brash said that he had had an opportunity of consulting his Committee while the proposals were still in draft form, and the shifts proposed had been agreed. Again it would mean cuts in some of the programme of the Commission on Inter-Church Aid, Refugee and World Service but this might in its turn lead to a salutary exercise in a study of priorities in the work of the Commission. Considerable concern was expressed regarding the proposed elimination of the weekly Ecumenical Press Service, but the explanation given by Dr. van den Heuvel regarding plans for the monthly and bi-monthly issues and an increased use of the feature service and of press releases was accepted as satisfactory in the present circumstances. It was strongly urged that care should be taken to ensure that provision for the supply of news in German and French should not be jeopardized by the staff economies proposed, and assurance was given that the new executive post envisaged would be filled by someone of French mother tongue who would also be qualified to work in German.

It was AGREED -

a) that the report of the Priorities Committee as amended by the Executive Committee be ADOPTED (see Appendix I);
b) that the Committee on Priorities, having completed its task, be dismissed;
c) that the Executive Committee express its warm appreciation to Bishop Roy C. Nichols and the members of the Committee for their report and recommendations.

As requested, the Chairman announced the membership of the Sub-Committee on Programme Priorities:

Bishop Roy C. Nichols (Chairman)
Dr. J.B. Bokeleale
Mr. David Johnson
Professor J.M. Lochman
Bishop Karekin Sarkissian
The Rt. Hon. the Earl of March (Chairman of the Finance Committee, ex officio)

At a later session Bishop Nichols reported on a brief meeting of the newly appointed Programme Priorities Committee, at which Mr. Thomsen had been invited to be present. Mr. Thomsen had undertaken to provide members with material concerning the

activities of the Council so that they might become more fully informed of programme operations. It was hoped to hold a brief meeting, probably in Geneva, before the next meeting of the Executive Committee with a view to bringing in a report indicating what was being done and the direction in which the Sub-Committee was moving. A further meeting over a period of days, again probably in Geneva, was envisaged before the summer meetings in Utrecht, travel costs of most members to be borne by their own churches. On the basis of these meetings and on additional work to be done by the members of the Sub-Committee it was hoped that a report of some substance could be presented to the Executive Committee in Utrecht.

7. Report of Programme Unit I - Faith and Witness

a) Dr. Potter reported on progress in the integration of the work of Programme Unit I. One of the special responsibilities remitted to this Unit had been to undertake a survey, with the cooperation of other units, of the churches' spiritual life. So far it had only been possible to open up the subject and it was clear that it had a relation also to the spiritual life of the Council and to one's personal spiritual life. It was hoped that a report would be brought to Central Committee through the Unit Committee. The relevance of the concerns of the sub-units to each other was becoming clearer as the process of integration proceeded and the possibility of carrying out some joint study and reflection on questions which had formerly been the concern of one or other of the sub-units was being considered by the staff. One of the most obvious elements in growing together had been the setting up of the new sub-unit on Dialogue with Men of Living Faiths and Ideologies. This matter had long been a concern of the missionary movement, and Faith and Order and Church and Society were also deeply involved. The spirit of the staff had been good and the Unit did not aim to set up a self-contained organization but was trying to see its work as being closely related to that of the other two Units, and to the Ecumenical Institute.

b) Dialogue with Men of Living Faiths and Ideologies.
In the absence of Dr. Samartha the report of the sub-unit on Dialogue with Men of Living Faiths and Ideologies was presented by Dr. Potter. In the discussion which followed, Mr. Niilus underlined the importance of this programme in the present world situation and its relevance to the political scene. Dr. Thomas felt that there was danger that it might be so much involved with dialogue with religions in their traditional form that the vital importance of the renaissance of the religions which has come about through the impact of the struggle for relevance to the challenge of modern society and of the dialogue with ideologies might not receive due attention. Dr. Rossel stressed the importance to the dialogical living and working in the life-situations as the background for fruitful dialogue. General Simatupang emphasized the same point and went on to say that he thought three elements should be borne in mind in the relation

of Christians to men of other faiths and ideologies - (i) dialogue, (ii) cooperation, and (iii) witness. It was suggested that the sub-unit on Faith and Order should be closely involved in the theological reflection on the relation between faith and ideology as well as between faith and religion. This was not only a problem of dialogue of Christians with others, but also an internal issue within the life of Christians and of the Churches in different situations. Both Dr. Potter and Dr. Vischer said that the new structure would help to ensure that not only Faith and Order but the sub-units on World Mission and Evangelism and Church and Society would be involved in these reflections in the programme of Dialogue.
Dr. Potter assured the Committee that the Sub-Unit was concentrating on renascent rather than the traditional manifestation of the religions and that in the statements produced in Dialogue, the elements of the meeting of life with life, cooperation and witness have always been stressed. The proposed functions and categories of membership of the Working Committee were scrutinized and it was AGREED -

that in receiving the report of the sub-unit on Dialogue with Men of Living Faiths and Ideologies the Executive Committee suggest that -

a) the functions of the Working Committee be re-examined with a view to the inclusion of a clear reference to

(i) the importance of the dialogue with ideologies, and,
(ii) the need to keep within the purview of the study the present renaissance of the world religions;

b) that the references to women and youth be deleted from the categories of those to be considered for membership of the Working Committee and a footnote added emphasizing the importance of including women and youth where possible in any of the categories listed, and that in nominating specialists, church leaders and theologians care should be taken to include people who have lived and worked in relevant situations.

c) Commission on Faith and Order

Dr. L. Vischer presented the report of the sub-unit on Faith and Order, concentrating on the meeting of the Commission recently held in Louvain. This was the first meeting of the Commission since the decision of the Assembly at Uppsala to accord full membership status to representatives of the Roman Catholic Church, and an important feature of the meeting had been their full participation in the discussion. He felt that the Louvain meeting had established the Faith and Order Commission as a real factor in Roman Catholic theological study. The Commission had considered the results of the work of the past four years and the

following nine studies which had been in process were evaluated:

a) Authority of the Bible
b) The Council of Chalcedon and its reception by the churches
c) Worship Today
d) Baptism, Confirmation and Eucharist
e) Intercommunion
f) Ordination
g) Catholicity and Apostolicity
h) Common Witness and Proselytism
i) Report on Union Negotiations and Bilateral Conversations between World Families.

It had been decided to recommend to the Executive Committee that the report of the studies on 'The Authority of the Bible' and 'Baptism, Confirmation and the Eucharist' should be circulated, with a request for their reactions, to the World Council member churches and possibly also to non-member churches participating in the work of the Commission. The main theme - the Unity of the Church and the Unity of Mankind - had been discussed in five sections, each of which had dealt with a live situation where the unity of the Church is at stake. This had proved a fruitful exercise and had led to the conviction that progress in the discussion of the unity of the Church could best be made along this line.

In one of the sub-committees an attempt was made to clarify further the debate which arose at Uppsala on Conciliarity and the Future of the Ecumenical Movement (see Appendix II). The paper arising from the work of this sub-committee was before the Executive Committee for comment.

The future work had been considered. The Commission decided to concentrate on four major areas of study: (a) A fresh attempt to articulate the central affirmations of the Christian faith - the meaning of the Gospel today. There had been some difficulty in defining the task but the Commission had finally decided to use as title of this study I Peter, v. 15 - giving account of the hope that is within us. (b) The unity of the Church and the unity of mankind. (c) Concepts of unity and models of union. (d) Sacraments and ministry. Dr. Vischer said he felt that the meeting had demonstrated the fact that a change had taken place among theologians. There was less theological self-assertion than formerly and a much greater degree of self-searching, though the opposite position where people affirmed their convictions more firmly than ever was not absent. There had been more openness in the meeting than on any former occasion; this might be an expression of a deep uncertainty about the possibility of articulating the faith but it had also had a liberating effect and had given the Commission encouragement to pursue the plans that had been formulated.

In the discussion that followed, Dr. Vischer answered a number of questions from members arising out of his report. Main attention, however, was focussed on the report on Conciliarity. Dr. Payne said this was of great importance and worthy of substantial discussion in Central Committee. Dr. Rossel felt that the document carried forward many of the questions raised at Uppsala and suggested that further discussion should include consideration of the significance of some of the new movements springing up which had no place in the ecclesiastical structures. Dr. Visser 't Hooft welcomed what Dr. Payne had said and seconded the suggestion that the paper should form a major focus of discussion at Utrecht. Dr. Blake referred to a staff document which would be before the meeting later dealing with a possible main theme for the Utrecht meeting; he thought the two papers should be considered together as a basis for discussion at Central Committee. Some members asked that the paper should be circulated to member churches in good time before the meeting of Central Committee and that at the meeting there should be one or two introductory papers opening up the discussion. It was finally AGREED:

a) that on the recommendation of the Commission on Faith and Order the Executive Committee authorize the circulation of the documents on 'Ecumenical Agreement on Baptism' and 'The Eucharist in Ecumenical Thought' to member churches and possibly to non-member churches participating in the work of the Commission and,

b) that the staff be asked to bring to a later session a proposal for the main theme of the meeting of Central Committee at Utrecht, taking into account the paper on 'Conciliarity and the Future of the Ecumenical Movement' submitted by the Faith and Order Commission.

d) Commission on World Mission and Evangelism

i. Dr. Potter drew attention to the brief report sent to members of the Committee on the work of the Commission. He, however, spoke on plans for the meeting of the Commission on December 29, 1972 to January 10, 1973. The meeting would be divided in two parts. The first being a conference on the theme "Salvation Today", and the second being an assembly on January 9-12 which would consider policies and constitutional matters. The Secretary responsible for the Salvation study had made contacts with groups in Asia, Europe, North America and Latin America and a selection of texts on the experience of salvation were being prepared for publication. The issues arising out of the study have aroused considerable attention. Further material will be published in the International Review of Mission and elsewhere during the next twelve months. It is expected that further group study will be developed in 1971-2 especially in Africa.

It is proposed that the discussion at the conference be conducted in three main sections: (a) The Witness of Christians in a multi-cultural world; (b) The Witness of Christians in Political and Social Action; (c) The Witness of Christians as the People of God (the Church), local and universal. There would also be parallel groups which would deal with the theme in different ways according to the experience of the participants (e.g. Bible study groups and groups concerned with non-verbal means of communication) and which would seek to bring out both the depth and diversity of the communication and the appropriation of God's gift of salvation in Christ.

Member councils of the Commission would appoint 84 representatives and the Executive Committee was empowered to appoint 42 additional persons on the nomination of the CWME Committee. An additional hundred persons would be invited as consultants and guests by the CWME. It was hoped that it would thus be possible to ensure that the meeting would be truly representative of the different theological positions, and would be a significant occasion for the clarification of and commitment to the central thrust of the Gospel in a new era of mission.

In reply to questions from Mr. Johnson and General Simatupang, Dr. Potter said that it was intended to include in the meeting representatives of such groups as the hippies and Jesus movement and also the Billy Graham Crusade. Dr. Thomas suggested that perhaps too great a variety of topics were included in the programme. Dr. Potter replied that it would obviously be necessary to be selective and to focus on issues of major and contemporary concern, but he reminded the Committee that the CWME, by reason of the fact that it was involved on six continents, had a very varied programme of wide scope and that any selection had to be done in such a way as to bring the real world-wide issues to the fore. Dr. Kennedy pointed out that one of the values of the recent meeting of the World Council of Christian Education in Latin America had been the opportunities provided for participants to become acquainted with the life of the Christian communities and of society in that continent. Dr. Potter said that it was hoped that similar opportunities would be given to those attending the meeting of the Commission. Plans would be considered at the meeting of the CWME Committee later in September when the points raised in the present discussion would be borne in mind and would be further developed during the next few months.

e) Church and Society

(i) Violence and Non-Violence. Mr. Abrecht reported that the study programme agreed at Addis Ababa had got off to a good start. The Working Committee of the Department on Church and Society, at its meeting in Nemi, Italy, in June 1971, had outlined the main issues to be included in the study and had

formulated plans for the comming months. It was proposed to call the study 'Violence, non-violence and the struggle for social justice: exploring strategies for radical social change'. It was clear that in any consideration of the problem of violence and non-violence it would be necessary to grapple also with the dilemmas arising out of the more general question of the legitimate and illegitimate use of power. In the first instance Mr. David Gill, director of the study, would work with people in various areas examining ways in which the churches are responding to the issues raised by the study. At a later stage it was hoped to hold a world consultation or international meeting to consider the theological principles involved. Mr. Gill was also trying to interest and obtain support from secular and Christian organizations which had been focussing attention on peace research and was involved in plans for the publication of relevant material. The Working Committee had raised the question whether it was possible to carry on this study with the half-time service of one executive. After discussion, during which the hope was expressed that support for the study might be forthcoming from churches and groups specially concerned, it was AGREED that the report be received.

(ii) Study of the Future of Man and Society. Mr. Abrecht reported that in accordance with the decisions of the Central Committee at Addis Ababa, Church and Society had focussed attention on three aspects of the problem of "the Future": Science and the Quality of Life; Political and Economic Choices in a Technological Era; and Images of the Future. The Working Committee on Church and Society meeting in Nemi, Italy, in June 1971, had invited 30 scientists and technologists to help in defining the issues, and the Committee had prepared three reports on the themes outlined above which would be published in Study Encounter. Mr. Abrecht called the attention of the Executive Committee to two of these reports which involved projects of special importance to the Ecumenical Movement.

The report on the Quality of Life, recommended that the World Council should convene a panel of geneticists and theologians to study a number of propositions where the use of knowledge in the rapidly advancing field of genetics involved serious questions concerning human dignity and social ethics. Church and Society proposed to undertake this project in cooperation with the Christian Medical Commission and this body was consulting its executive committee about this possibility. Dr. Payne urged the advisability of including a lawyer among the consultants since some of the problems arose from the state of the law in various countries. General Simatupang said that there was a danger that priorities differed between countries and that the discoveries of medical science might raise problems for the third world which differed greatly from the possibilities in the technologically advanced countries.

Mr. Abrecht agreed and said that this was one of the points being considered in the discussions with the Christian Medical Commission. In reply to a question from Mr. Faune, Mr. Abrecht said that it was hoped to present a provisional report to the Central Committee at Utrecht on the progress of the Genetics enquiry.

On the question of the Environment, Mr. Abrecht reported that the Working Committee had prepared a statement on "The Global Environment, Responsible Choice and Social Justice" which had been circulated to the members of the Executive Committee of the World Council as a statement which they might adopt for submission to the churches. This statement had also been circulated to a number of theologians and scientists and a revised draft was therefore being submitted at this meeting, including some stylistic changes and minor revisions of the text. Mr. Abrecht said that the Working Committee hoped the Executive Committee would respond favorably also to the proposal of convening a panel of experts on environmental issues with theologians to explore some of the issues posed by the statement. He pointed out that it was vitally important that the Churches should play their full part in the examination of these questions since it was widely recognized that fundamental ethical and theological issues were at stake.

Mr. Niilus reported that the CCIA had submitted a paper on the theme "Action on the Environment and Hopes for the Future of Man" by Canon David Jenkins, to the preparatory commission for the United Nations Conference on the Human Environment to be held in Stockholm in June 1972. This would be a major event organized to study in depth matters affecting the environment to see if international legislation could be worked out. The CCIA and Church and Society were now working together closely to ensure substantial Christian participation in the U.N. programme.

It was AGREED that the Executive Committee -

a) receive the CCIA document entitled 'Action on the Environment and Hopes for the Future of Man - the Cruciality of Political Issues', welcome the initiative taken by the CCIA in making this submission to the United Nations Secretariat, and encourage the CCIA in cooperation with other World Council sub-units to ensure a major contribution from the churches to the UN Conference on the Human Environment; and

b) approve the document entitled 'The Global Environment, Responsible Choice and Social Justice' as amended by the Executive Committee, as a call to the churches for study, comment and action, and encourage the sub-unit on Church and Society to press forward in cooperation with other sub-units of the World Council with its study programme on this theme.

8. Report on Unit II - Justice and Service

a) Dr. Brash reported on progress towards integration in Unit II. So far cooperation was developing in terms of programme rather than in terms of administrative structures. Administrative problems were perhaps greater in this than in the other two units, contributing factors being that CICARWS was the largest sub-unit in the WCC and that one of its sub-units - the Commission on the Churches' Participation in in Development - was located outside the main building. In the appointment of Mr. Christopher King as Migration Secretary the first executive appointment to the Unit as a whole had been made. His work was guided by a staff working party representing not only the sub-units of Unit II but also migration interests in Unit I.

The possibility of a centralized finance officer and staff was under consideration but this was not an easy problem to solve owing to the separate budgets under which the sub-units worked. Some difficulties were being experienced in making effective the concept of the unit chairmanships and to define exactly what the functions of this office entailed. There was a general move away from the former office of 'director' but the nature of coordination of the work of the units through the chairmanship of staff and the responsibility of the chairman himself had still to be clarified. In Unit II itself there was a close relationship between the heads of the four sub-units and a growing sense among the staff that they belonged together.

Some discussion followed on the functions of the chairman of staff in the units and the responsibilities attaching to this office. The General Secretary reminded the Committee that the work of restructuring was still in its initial stages and it was not possible to lay down a hard and fast rule that would be applicable to all three Units. It was generally agreed that the chairman of Unit staff should be involved in a real way in the communication between the General Secretary and the directors of sub-units. In reply to questions regarding the value of the enlarged Staff Executive Group as an advisory body to the General Secretary, Dr. Blake said he felt that here again the right procedures must be worked out in the light of experience during the coming months.

b) Programme to Combat Racism

i. Mr. Spivey spoke to a report on developments in the Programme to Combat Racism since the meeting of the Central Committee at Addis Ababa, copies of which were in the hands of members (see Appendix III). In the discussion which followed, Präses Gottschald referred to the consultation in Barbados in 1971 on the Indian problem in Latin America: he felt that this had not been truly representative of churches working among the Indians nor of the Indians themselves.

The Chairman suggested that the points made by Präses Gottschald might be borne in mind in arranging future consultations on particular problems: (a) participants should include those actually involved in the problems to be discussed; (b) member churches working in the relevant areas should be consulted; and (c) experts in the topics under discussion should be involved, including people indigenous to the areas concerned. Mr. Sjollema said that all those who participated in the Barbados consultation had actually lived with Indians, that there were Indians amongst the participants, and that Mr. Castro, the General Secretary of UNELAM (Movement for Evangelical Unity in Latin America), had been consulted. Dr. Potter said it was unfortunate that a statement emanating from the conference had had to be published before the full report of the meeting was made available, since this had given rise to some of the criticisms voiced by Präses Gottschald. After some further discussion it was AGREED -

a) that the report on the Programme to Combat Racism be received (see Appendix III); and
b) that the Executive Committee note recommendation (2) of the resolutions on Southern Africa regarding an investigation of the investment portfolio of the World Council of Churches (Appendix III) and request the General Secretary to take action that may be appropriate.

ii. Special Fund to Combat Racism

Mr. Sjollema presented proposals for further grants from the Special Fund to Combat Racism as agreed by a sub-committee appointed by the Commission for the PCR, together with a statement of the position of the Fund as at 31 July 1971. During the discussion which followed Mr. Sjollema's presentation a number of proposals for revision to the text were put forward and it was finally agreed that Miss Webb with Dr. Payne and the staff of the Programme be asked to bring a revised draft to a later session. On the proposal of Bishop Nichols, supported by Dr. Marshall, it was AGREED that a substitute for the section of the proposed grants dealing with the legal protection of the civil rights of minorities in the USA be adopted, and this has been incorporated in the text.

The revised document was duly presented and after discussion it was proposed, seconded and AGREED (with one abstention) -

that action on the Programme to Combat Racism be taken as follows:

1. The Executive Committee received from the Commission for the Programme to Combat Racism a report on the development of the programme since the meeting of the Central Committee in Addis Ababa in January 1971. Progress has been made with the fact-finding research projects on the Aboriginal problem in Australia and the proposed Kunene dam in Southern Angola. At the invitation of a member church, a fact-finding team is to visit the USA to study a number of areas of racial tension.

2. In considering the Special Fund, the Executive recalled the decisions taken by the Central Committee at Canterbury in 1969 and the criteria for grants established at Arnoldshain in 1970. These were re-affirmed. At Addis Ababa the Central Committee authorized further action on the programme and stated "it believes that the churches must always stand for the liberation of the oppressed and of victims of violent measures which deny basic human rights. It calls attention to the fact that violence is in many cases inherent in the maintenance of the status quo. Nevertheless, the WCC does not and cannot identify itself completely with any political movement, nor does it pass judgement on those victims of racism who are driven to violence as the only way left to them to redress grievances and so open the way for a new and more just social order". (Addis Ababa Central Committee Minutes p.55).

In the light of this and the further experience gained, the PCR Commission at its meeting in August 1971 re-examined the criteria on which grants are recommended and emphasized that:

(1) the aim is to raise the level of awareness and to strengthen the organizational capability of racially oppressed people and to support organizations that align themselves with the victims of racial injustice;

(2) the purposes of the organizations must be not inconsonant with the general purposes of the WCC and its units, and the grants are to be used for humanitarian activities (i.e. social, health and educational purposes, legal aid, etc.);

(3) the grants are made without control of the manner in which they are spent, but are intended as an expression of commitment by the PCR to the cause of economic, social and political justice, which these organizations promote.

3. Sixty-six applications for grants had been considered by the Commission and after examination it had been agreed to recommend that grants be made to twenty-four organizations. Of these, ten had received grants in 1970; seventeen were to organizations of racially oppressed people, and seven to organizations aligning themselves with the victims of racial injustice. Among those recommended were ten organizations in North and South America. The grants are made possible because of gifts received for the Special Fund during the past year from churches, organizations and individuals.

4. Having heard the proposals from the Commission based on careful consideration of the requests submitted by the organizations concerned and the programmes as they have described them (as given below), the Executive Committee decided to allocate another US $ 200,000 as follows:

SOUTHERN AFRICA

Guinée-Bissao

AFRICAN INDEPENDENCE PARTY OF GUINEA AND CAPE VERDE ISLANDS (PAIGC)
(PARTIDO AFRICANO DA INDEPENDÊNCIA DA GUINEE E CABO VERDE)

As more territory is liberated there is increased need to expand existing social, educational and health services. Health services provided by the Portuguese administration were very limited. They consisted of one doctor per 100,000 Africans, a few pharmacists, nurses and midwives. Even these were mainly stationed in the Bissao hospital, which was mainly for the use of Europeans. Most of Guinée's 300 hospital beds were in Bissao. In marked contrast, today in the liberated areas four hospitals are functioning (two in the South, one in the North and one in Boe), providing 200 beds. There are over 120 dispensaries, most of these of a rudimentary nature, which give daily assistance to both combatants and civilians.

The educational structure was equally bad. Only one per cent of the population could claim some elementary literacy. But even of this one per cent few could obtain higher education, since education was a privilege available to the "assimilados". In the only government secondary school over sixty per cent of the pupils were Europeans. Though the status of "assimilado" was abolished in 1961, the opportunities for education remained the same. The only technical school was in Bissao. Most of the elementary schools of the regions ceased to function soon after the war began in 1963.

In the liberated zones a beginning was made with little forest schools. PAIGC paid a great deal of attention to the education structure and the syllabuses. There are now over 150 primary schools attended by about 15,000 children. PAIGC claims to have increased school attendance sevenfold. There are over 220 teachers in these schools. Several school books have been published.

$ 25,000

Angola

PEOPLE'S MOVEMENT FOR THE LIBERATION OF ANGOLA (MPLA)
(MOVIMENTO POPULAR DE LIBERTACAO DE ANGOLA)

Some 40 schools have been established in most of the areas controlled by MPLA to cover the first to the sixth year of primary education, and there are also adult literacy programmes. As with the situation in other areas of the Portuguese colonies, the work of the liberation movements in the field of education has already significantly increased the literacy rate from that in the areas still controlled by the Portuguese. For the schools, MPLA is beginning to produce its own text

books. MPLA has also made available to the Angolan people a medical service known by the name of SAM (Medical Assistance Service). Medical assistance services are now operating both in the liberated areas and in the fighting zones. In these services three fully trained doctors are in charge. In the Eastern region there is a programme of training medical assistants, especially in the field of the treatment of tropical diseases. There are vaccination programmes and in some areas underground hospitals are being developed as a protection from Portuguese bombing.

$ 25,000

REVOLUTIONARY GOVERNMENT OF ANGOLA IN EXILE (GRAE)
(GOVERNO REVOLUCIONARIO DE ANGOLA NO EXIL)

GRAE has its medical branch SARA (Servicos de Assistencia Aos Refugiodas Angolanos) which administers the hospital Franquetti (30 km from Kinshasa) and dispensaries along the Congolese/Angolan frontier. Two more medical centres like Franquetti need to be built along the borders of Kwilu and Katanga.

The need of educational facilities being what is is, GRAE intends to increase the number of schools in Congo-Kinshasa in order to give educational opportunities to Angolans deprived for several centuries on racial and economic grounds.

$ 7,500

NATIONAL UNION FOR THE TOTAL INDEPENDENCE OF ANGOLA (UNITA)
(UNIAO NACIONAL PARA A INDEPENDÊNCIA TOTAL DE ANGOLA)

Since 1970, five more schools for children and adults have been established in the main areas, and other rudimentary schools in the various sub-zones and branches. More than 3,000 children and adults are involved in this difficult and slow campaign against illiteracy. Education is one of the major priorities in UNITA's programme for social development.

Equally important are health programmes in the liberated areas, because they produce in a short range quick, tangible and visible results among the local population. This service is operated in the different zones where there is always a clinic and a trained nurse or orderly, implements, pesticides and fertilizers, and technical know-how. Several agriculturalists who studied abroad for many years are now assisting their own people to improve the conditions of agriculture by using modern technical means and ways.

$ 7,500

Mozambique

MOZAMBIQUE INSTITUTE OF FRELIMO (FRONTE DE LIBERTACAO DE MOZAMBIQUE)

In the liberated areas the process of national reconstruction goes on slowly but surely. Areas where Frelimo has introduced elementary irrigation stand in sharp contrast to the situation earlier on. The people are now getting three crops a year where they previously only had one. Production for export is still not as great as the movement

would like it to be, partly because of shortcomings in its own organizational machinery. The most irritating problem in all Frelimo's work is however the bombing attacks by the Portuguese, which cause severe devastation in some areas. Whenever this happens, new supplies of seeds and foodstuffs must be rushed in to avert famine and to enable the people to plant new crops and start again. As a large proportion of their tools are also invariably destroyed, they too have to be replaced, although a certain number are made there out of the old napalm cannisters and metal from bombs.

The need for simple agricultural tools and equipment is one of the most pressing. During the past year definite gains in training people for development projects have been made. This still has to be considerably expanded but all these efforts will produce little results if a massive inflow of tools and equipment cannot be sustained to enable the movement to counter war losses, improve efficiency in existing areas, and expand to new areas.

The development of new curricula adapted to Frelimo's own unique requirements and conditions has necessitated the re-writing of textbooks, which until recently were produced quite simply on a duplicator. Now, with the help of a printing press, it prints its own books in much larger numbers than before. Equally important, Frelimo intends to start producing small pamphlets in local languages on "simple technologies" such as soap making, candle making, growing vegetables, etc.

$ 20,000

Namibia

SOUTH WEST AFRICAN PEOPLE'S ORGANIZATION (SWAPO)

The most urgent problem facing SWAPO is the deteriorating situation of the Namibian refugees in both Botswana and Zambia. Apart from its task of liberating the country it is responsible for the welfare of more than 2,550 refugees in both mentioned countries. The most pressing problems concerning the Namibian refugees, i.e. men, women and children, are the questions of health, elementary education, housing, feeding, clothing, transportation of available goods to the remote areas where these people live, and above all, the resettlements.

SWAPO faces the problem of transportation, storage charges at the port of entry, and the clearing agent commission. Since the areas where these people are settled are to be located deep in the bush where roads are very poor if not non-existent, Land Rovers and trucks to transport the goods to the people are needed. The distance is approximately 2,000 miles, from Dar-es-Salaam to the Western Province in Zambia and its borders with the Caprivi-Strip. Only a few vehicles can make it and still remain in running condition.

The youth who fled with their parents from the country need elementary education as a preparation to enter the various education centres. In the zones of operation SWAPO established "Bush Schools" of which some are in existence despite the reprisals against such social projects as schools, clinics, etc. The department of Education and Cultural Activities in SWAPO formulated an educational programme to provide education to the youth.

As the idea of an International Conference on Namibia matured through discussions at various levels, it became clear that such a conference would be of great importance in the light of current situations in Namibia and also in terms of focusing world public opinion on the recent advisory opinion of the International Court of Justice about South Africa's illegal presence in Namibia.

As SWAPO is the organiser of this proposed conference, it needs financial assistance to make the conference possible. The UN Council for Namibia has already given a written commitment in support of the proposed conference.

$ 25,000

South Africa

LUTULI MEMORIAL FOUNDATION OF AFRICAN NATIONAL CONGRESS (ANC)

The Foundation conducts research and publishes information on the life and work of Chief Lutuli; on the life of the people of South Africa and their struggle for the repossession of human rights and freedom from white domination. It provides educational and scholarship grants for academic, technical and vocational training of South African students and assists South Africans in need.

$ 5,000

ZIMBABWE (Rhodesia)

In view of the ongoing discussions about the future development of the Zimbabwe African People's Union (ZAPU) and the Zimbabwe African National Union (ZANU), the Committee sets aside $ 10,000 and authorizes the officers of the WCC, at the recommendation of the General Secretary, to release this grant to Zimbabwe movements at a later date.

Zambia

AFRICA 2000 PROJECT

Africa 2000 is an independent educational organization. Its aims are:

- awareness building within Zambia on the southern African situation through publications and action groups;
- support for the oppressed peoples of southern Africa by acting as a co-ordinating body for aid to liberation movements.

racial group has been pitted against another - all for the purpose of driving down wages and breaking up effective unions. Many of these practices continue. The hostility between racial and ethnic groups has not disappeared.

Presently the membership of UFWOC is primarily Mexican-American and Filipino. Although the Chicanos far outnumber the Filipinos and could elect all the officers, the leadership of the union has insisted on an effective vote for the Filipino workers. The present UFWOC Board includes four Mexican-Americans and three Filipinos.

$ 2,500

North Carolina

MALCOLM X LIBERATION UNIVERSITY

Malcolm X Liberation University developed initially as a response to a crisis at Duke University in February of 1969 between Black students and the administration. A second factor was a community organizing effort that began in Durham, N.C. in 1965, to organize poor Black people there.

The students began to work with the (mostly Black) non-academic workers at Duke. They began to question the relevance of the entire educational process to the needs of the Black community concluding that the process as it existed was irrelevant. The next logical step was the development of Malcolm X Liberation University, an institution which would carry on the educational process. A series of meetings was held with students, faculty and other Black people throughout North Carolina, getting ideas for the development of the University.

The goal of Malcolm X Liberation University is to develop a Black revolutionary ideology, crystallize and project self-awareness for Black people, and create an educational process that builds and disseminates concepts and techniques to the Black community. Malcolm X Liberation University is working to establish a feeling of collective concern among Black people, built around the development of a concept of self-determination and undying love among Black people.

The curriculum is designed to equip students with the ideology and technical skills necessary for African liberation and nation building. Emphasis is placed on understanding the ideology of Pan-Africanism, acquiring technical skills and developing a positive attitude towards physical work.

The University also sponsored a community seminar for adults from the Greensboro community which has ten regular participants. It has also been actively involved in various projects in the community, particularly those aimed at fighting the drug problem in the Black community.

The international aspects of the programme are derived directly from their ideological position that they are Africans. Curricula and students are oriented towards working for African people wherever they may be in the world. The main thrust is for Black people. At the same time, it whole-heartedly supports struggles of the people of Asia and South America.

$ 7,500

Its membership includes individuals from different provinces, races and many convictions (Christians as well as Humanists, Hindus and Moslims, and groups such as the national SCM, the Lilelo Youth Club, the History Department at Nkumbi International College, the Roman Catholic Parish of Chinsali). Recently it has been instrumental in starting the monthly periodical "Southern African Record" which aims at reaching decision makers in Ministries of Foreign Affairs, top civil servants and diplomats.

$ 5,000

NORTH AMERICA

California

UNITED FARM WORKERS ORGANISING COMMITTEE

There are three million seasonal farm workers in the United States. Their average annual income fluctuates from year to year but always within the range of $1,000 - $2,000. Many farm workers migrate to survive. Others are settling down. All are poverty stricken and without effective power to change the conditions under which they live and work.

For generations decent Americans have organized charitable services to bind up the wounds of farm workers and their children. But the basic conditions stay the same and farm workers remain dependent on someone else's good will.

The United Farm Workers Organising Committee, A.F.L.-C.I.O. (American Federation of Labour - Congress of Industrial Organisations), intend to change that reality. With victories in wine grapes, table grapes, lettuce and some vegetable crops, over 40,000 farm workers in California and Arizona are protected by union contracts and are participants in a strong union of their own. Along with contracts and strong contract enforcement through effective branch committees, the United Farm Workers Organising Committee is developing service programmes that are run by farm workers as part of their organized strength: credit union, death benefit insurance, medical and dental clinic, retirement co-op farm, literature, cultural centre (Taller Grafico), retreat and education centre (La Paz), medical insurance, gasoline co-op, economic development fund, freedom school, legal services and other case work services and a farm workers' newspaper (El Malcriado).

The United Farm Workers are determined to bring about change in agriculture through non-violent means. They intend to build a national union that will serve all farm workers in America and that will be strong enough to enter into coalitions that reach the needs of all poor people.

Farm workers come from all groups in American life. The vast majority are Black and Brown. Through the years agricultural employers have used racial and ethnic divisions as a weapon against the workers. One

Atlanta, Georgia

SOUTHERN ELECTIONS FUND INC.

The Southern Elections Fund is a non-profit, fund-raising organization incorporated in August 1969, under the laws of the state of New York, and chartered to "operate" (have offices) in the states of New York and Georgia.

It solicits funds and makes contributions directly to candidates for local political offices in states across the South. In addition, it has made available to several groups of candidates a competent professional campaign organizer. No salary was paid, but travel and living expenses were paid for this person for three weeks of field work during the state-wide campaigns in Alabama in 1970.

Decisions about contributions to candidates are made by the Fund's Board of Trustees. (They themselves are not eligible to receive contributions). At a meeting on March 27, 1971, the trustees decided to concentrate on helping the more than 180 Black candidates for local offices in Mississippi. The Fund will also support candidates in the state-wide legislative races in Virginia. The overhead for the Fund has been very low. It has had only one full-time paid staff member and did not acquire an office until February 1971. It hopes to expand its full-time staff to three people to meet the needs of the increasing numbers of Black candidates.

1972 promises to be a crucial year for Southern black politics, but unless the Fund is equipped to raise extensive financial aid for local candidates, the struggle for black political power in the South will be set back significantly.

$ 7,500

LEGAL PROTECTION OF THE CIVIL RIGHTS OF MINORITIES IN THE U.S.A.

Recognizing that the judicial and penal procedures in the USA do not always furnish adequate protection for the civil rights of racial minorities and of the poor, and that racism in the legal system and administration endangers the operation of the principle that a person accused is assumed innocent until proven guilty (this is demonstrated in certain aspects of well-known cases such as the Black Panthers, the Soledad brothers, and Angela Davis), the Executive Committee notes that a National Committee in the USA is in the process of being formed with the purpose of focusing on this issue. Therefore the Executive Committee sets aside $ 7,500 and authorizes the officers of the World Council of Churches, upon the recommendation of the General Secretary, to release the funds to a broadly based USA Committee as soon as they can ascertain that it has been properly established.

$ 7,500

INSTITUTE FOR THE DEVELOPMENT OF INDIAN LAW IN WASHINGTON, D.C.

The Institute for the Development of Indian Law was incorporated in April 1971, as a non-profit, private corporation designed to act as a centre in which innovations in Indian law can be developed to benefit Indian people everywhere. The plan is to undertake some active work in court, but only to the extent that certain topics and areas are covered. Primary emphasis will be based on the fact that certain legal questions of overriding importance can and should be raised with respect to Indian legal rights. This can only be done in the context of a centre in which competent people are concentrating on the development of an overview of Indian law by using prior decisions, treaties and statutes to expand and protect Indian legal rights, to foresee future issues and possible solutions to them, and to synthesize past and present decisions, treaties, statutes and attitudes in a comprehensive and timely fashion.

The life of the American Indian, from such economic considerations as the ownership of property and income to health, welfare and education, is almost entirely regulated by the Federal Government through Federal laws and treaties, administrative regulations and executive decisions. Yet, to date, no historical and philosophical overview with which to approach the question of Indian law has been formulated by Indians.

The Institute for the Development of Indian Law proposes to develop such a philosophy.

With available Indian lawyers and other experts of Indian descent brought in as consultants, the staff of the Institute will review the historical perspective within which Indian law was developed, analyse the law and, on the basis of careful, in-depth research, develop a philosophy, policy and direction of Indian law. The first phase of the Institute will be principally concerned with four avenues contributing to the evolution of an Indian legal philosophy and policy; they are:

1. The publishing of an Indian Law Journal designed to reach judges, administrators, professors, students, Indian leaders, organizational executives concerned with Indian programmes, foundation executives, state officials, and in general people who deal with decisions and decision-making powers affecting Indian communities whether in the cities or on the reservations.

2. An Indian Legal Information Service which will be primarily a slip-law service (a concise one-page summary and analysis) that will present the proposed change and legal significance of past and prospective laws and administrative regulations so that laymen can readily understand them.

3. Special Investigative and Topical Reports which illuminate specific issues with an eye to the future.

4. Litigation of selected issues that have special relevance to issues being discovered and/or investigated by the Institute.

$ 2,500

INUIT TAPIRISAT OF CANADA

Inuit (or Eskimo people, as they were known) lived in isolated communities across Canada's Arctic in the Northwest Territories, the Province of Quebec and the Labrador coast. They hunted and fished in this area, as well as neighbouring areas of Alaska and Greenland, for centuries. With the coming of the white race to North America, several waves of strangers have entered their lands such as the whalers, fur traders, explorers, and, in more recent times, the Canadian Government through its police, civic administrators and military and the recent influx of oil and gas exploration companies.

The effect of these waves of outsiders has been the establishment of relatively small permanent settlements gathered around a store, school, nursing station, military installation, church mission, etc. Compulsory schooling and the attractions of some limited wage employment, together with the material goods available through the stores, have tended to disrupt the former way of living off the land and sea. This is especially true as further inroads, such as the exploration activity now under way, take place.

The general approach of the Canadian Government seems to be one of very active promotion and assistance to the oil and mining exploration companies, disregarding the aboriginal rights of the Eskimo people.

All of this has the net result of destroying the pride and initiative of the people, and it becomes more and more evident that the people must organize and attempt to determine their own destiny. To accomplish this, they must control a suitable land area adjacent to each community. They should, through both a moral and a legal right, receive title to such areas of land which is valid in the society with which they must deal. Further, they should be compensated for loss of income where their former way of life has been disrupted, or for loss of territory once hunted and trapped. They should receive a fair share of mineral resources which are now and will be in the future extracted from their land.

The only hope of survival and progress for the people is through their own efforts and hard work, carried out in an organized manner through a national organization.

This organization, called Inuit Tapirisat of Canada, has identified some of the most urgent needs. One of these is communication with and between Eskimo people, their leaders and their communities. This would involve all types of communication including meetings, printed material, radio, audio- and video-tapes. There is an urgent need for these various methods to be put into effective operation as quickly as possible because of the speed with which developments are taking place in the North, involving the major corporations whose primary concern is the extraction of oil and other mineral wealth.

$ 2,500

LATIN AMERICA AND THE CARIBBEAN

Paraguay

INDIGENIST ASSOCIATION OF PARAGUAY (ASOCIACION INDIGENISTA DEL PARAGUAY)

The Indigenist Association has started action in support of the Mak'a Indians in Paraguay in their quest for liberation. At the same time the Association has started a Socio-Anthropological study on inter-ethnic friction between the Indians and the surrounding society. As the investigation makes clear the aims of the Indians themselves, a team of young Indians from the Mak'a Indians will be trained to develop a long-range programme which they themselves will direct. The programme will aim at the self-reliance of the Indian community and will provide the community with trained salaried indigenous personnel.

Simultaneously, the Indigenist Association will undertake a programme of "conscientization" in the national society.

$ 2,500

Bolivia

BOLIVIAN PROJECT IN SUPPORT OF INDIAN LIBERATION

(PROYECTO DE ACCION LIBERADORA DEL INDIGENA EN BOLIVIA

Three quarters of the population of Bolivia, chiefly Quechuan and Aymaran Indians, live in the Andean highlands where the average population density is twelve to the square kilometre. The soil is poor and much eroded. The virgin Eastern lowlands, on the other hand, have a population of only 0.70 per square kilometre. In 1952 the government encouraged the colonization of these lands by Quechuan and Aymaran Indians. Between 1964 and 1970, 80,000 heads of families settled in the North of the Santa Cruz department, with a resulting agricultural development.

The Indians are contemptuously referred to as 'collas' because they originally came from the ancient Inca and Aymara region called Kollasuyu. At the present time they form 82% of the population of the North of the Santa Cruz department.

The original inhabitants of the province continue to live from colonial times without much contact or intermixture with the indigenous Indian population. Its racial constitution is therefore white, which provides grounds for a racial discrimination against the 'collas' of Indian, mestizo and dark-skinned descent.

The indigenous population of Santa Cruz province feels the immigration of Quechuan and Aymaran Indians has usurped their lands and violated their rights. This has caused deep resentment especially among impoverished peasants and is regarded as a racial problem.

The Methodist and Catholic Churches have been involved almost from the beginning of the new developments. They founded schools and took part in the colonization with medical services and agricultural education. They soon realized, however, that this was not going to be enough. The groups of immigrants, chiefly Indians from the Andean highlands, needed to be alerted and brought consciously to realize their situation if they were to defend their rights and struggle for better living conditions.

The Methodist church is closing one of its schools in Montero with 400 pupils, where the sons of the privileged class were educated. It is now starting an institute for adult education and the training of trade union leaders, thus opening the doors to the 80,000 Quechuan and Aymaran peasants.

$ 12,500

Colombia

COMMITTEE FOR THE DEFENCE OF THE INDIAN IN COLOMBIA

(COORDINACION DE MOVIMIENTOS INDIGENAS EN COLOMBIA)

There are an estimated 500,000 Indians in Colombia. Indian-peasant communities have been awakened in recent years in various regions of Colombia. Building upon the accumulated experience of several generations of militant resistance to expropriation and annihilation, the renewed efforts of today are producing rapid results. As the work of the Committee expands, the most urgent need becomes coordination and communication between Indian tribes and regions where roads are either completely lacking or extremely poor.

The Committee needs to continue its programme of conscientization started in 1970 and made possible by an earlier grant. Additional funds are needed to expand present activities and also to provide a means of transportation (jeeps, etc) to travel between the different areas.

$ 5,000

Caribbean

CHRISTIAN ACTION FOR DEVELOPMENT IN THE EASTERN CARIBBEAN

A programme undertaken by the Barbados Student Christian Movement in 1970 on Race, Colour and Class in Barbados indicated the need for a wider and more thorough study of the subject. Negotiations were immediately initiated with the Caribbean Ecumenical Youth Secretary for a wider programme which would fulfil the following broad objectives:

- Centre on the age group 17 - 35 and aim at breaking down the barriers of race, colour and class in this group;
- Provide an opportunity for its participants and the public in general to face seriously the problems of race, colour and class in the whole process of nation building;

- Action orientation to produce a frontal attack on structures in the societies in the Eastern Caribbean which foster race, colour and class prejudices, in the attempt to expose and correct them.

A three-year programme to be launched under the sponsorship of CEYA (Caribbean Ecumenical Youth Action) and CADEC (Christian Action for Development in the Eastern Caribbean) will focus on the general themes of (1) Education, (2) Reflection, and (3) Action.

Immigrant groups in the UK, USA, and the Netherlands, will be involved in action oriented projects designed to enable West Indian youth to benefit from the objectivity developed by immigrants in a distant society. Through this programme, dialogue will be developed between the various youth groups in the Caribbean and the groups that are presently involved in radical movements for social justice and a re-structuring of the society. The programme will involve organizing seminars and local surveys through the existing church, youth and interested organizations. The intent of this exercise is to determine the extent of the problem and to assemble up to date information on the situation.

Expert assistance is to be secured through the Centre for Multi-Racial Studies of the University of the West Indies and the Institute for Social and Economic Research of the University of the West Indies.

Special attention will be given to developing strategies for action in local situations, geared towards the possible change of structures in the society which inhibit the full development of people because of race, colour and class lines. The type of action will be determined by each local situation. An additional emphasis will be to organize and consolidate the infra-structure of youth groups throughout the English-speaking Caribbean.

$ 5,000

ASIA

Japan

LEGAL DEFENCE COMMITTEE

In Japan racial discrimination against minorities including the Koreans is continuously increasing. As a result there is genuine fear that these minorities would lose their basic human rights.

The Legal Defence Committee has been formed to fight against racial injustices at court level. It has taken the case of Mr Chong Suk Park as a test case. Mr Park is 19 years of age and was born in Japan after his father was brought to Japan as a forced labourer prior to the Second World War. Chong Suk Park is a graduate of Senior High School, and about one year ago he applied for a job with the Hitachi Electrical Company which is one of the major appliance companies in Japan. He passed all the application requirements and special tests, then was approved for employment using his Japanese name. In Japan the majority of Koreans have both a Japanese name and their registered Korean name. On arrival at the Hitachi Company to begin work, Mr Park informed the company of his Korean citizenship and was immediately dismissed.

Mr Park appealed to the District Court on the basis that this was a violation of his civil rights and in addition it was also in violation of the Japanese Constitution. This is the first time that a foreign resident in Japan has made an attempt to test this human rights issue in the courts. The Legal Defence Committee now has approximately 150 members, 120 of whom are Japanese and 30 of whom are Koreans, both from North and South Korea.

$ 5,000

EUROPE

United Kingdom

FREE UNIVERSITY FOR BLACK STUDIES

The Free University is specially designed for black people studying or working in the UK to study their cultural heritage, their present problems, and the problems of their own countries in Africa, Asia and the West Indies. It differs from other Universities in that its students do not need entrance qualifications, nor do they study for examinations, nor pay for their tuition. Because of this, the University is open to a wide range of people - workers, students, etc. Apart from the limited contributions of some extra-mural departments, no existing university provides this opportunity.

The Free University is organized by its members, thus creating an atmosphere for informed dialogue which educates the members of this University in a way that, in other places, may be restricted by the conventional student-teacher relationship. Because of this independent nature, the Free University is free to pursue its study from the standpoint of its individual members without the constraints implicit in a degree awarding system.

Black studies have come to mean the study of the history and the present situation of exploited peoples. It is important to realize that history has for long been viewed from the standpoint of the oppressors and that a valid contribution to academic thought can be made by studying history from the point of view of the oppressed and by striving to correct the distortion of history as presented by the white colonial classes. The University can be regarded as an educational experiment of a unique character in the UK. Members of the Free University believe that the level of black consciousness must be raised, and the solidarity of black people expressed. This is commitment to the idea of black power in the sense of black people having more say over the decisions which affect their own lives. The syllabus of the Free University is organized by the Europe/Africa Project of the Student Christian Movement, by members of the Free University who wish particular subjects to be discussed, through contacts with informed individuals from different countries in the "Third World".

$ 2,500

EUROPE-AFRICA RESEARCH PROJECT - BLACK PRESS INTERNATIONAL

The Europe-Africa Research Project is sponsored by the Student Christian Movement (SCM). As part of its activities the Research Project has created the Exploited World Information Centre (EWIC), which is to publish monthly an international newspaper by and for black people in the UK with particular reference to Africa. The name will be the Black Press International (BPI). It will contain more news reports than analyses. The audience aimed at will be the 93,000 Africans, as well as other non-white people who in all are over one-and-a-half million in Britain today.

To have a readable, serious monthly, produced by an unpaid part-time staff, is a very costly venture.

The cost will decrease as the paper becomes more and more self-supporting. The project is directed by an African who has proved himself in the journalistic field. The Editorial Committee includes students and others involved in community action and experienced in journalism. The paper will avoid ideological bias.

BPI will be sold mainly through African and other overseas or immigrant organizations and groups in Britain who will be free to use it as their forum. Its sales overseas, especially in Africa, will be encouraged, for it is realized that there is more well-documented information in Europe about Africa than there is in Africa itself.

$ 2,500

France

FRENCH ANTI-APARTHEID COMMITTEE (COMITE FRANCAIS CONTRE L'APARTHEID)

The French Anti-Apartheid Committee has been in existence for five years. It was formed with a view to informing the general public in France about the situation in South Africa; the nature of apartheid as legalized racism; its oppressive character, and about France's share in the perpetuation of the apartheid regime. The Committee is for example active in trying to reverse the present government's policy of arms sales to South Africa. The Committee is in close touch with trade union, political parties and churches in order to mobilize public opinion. It plans to publish pamphlets and studies on facts and developments in Southern Africa. It also prepares, with the assistance of young technicians, an audio-visual display designed especially for youth centres and cultural centres, secondary schools, Unesco Clubs, etc.

$ 2,500

Belgium

BELGIUM ANTI-APARTHEID COMMITTEE

(COMITE DE SOUTIEN A LA LUTTE CONTRE LE COLONIALISME ET L'APARTHEID)

The Belgium Anti-Apartheid Committee has four main activities:

- an information service including a periodical "Southern Africa" (Afrique Australe) to inform public opinion;
- reception and lodging of delegations from liberation movements and putting these in touch with church, political, and trade union leaders;
- participation in the preparatory work for the planned International Conference on Namibia, to be organized by SWAPO;
- material aid for liberated zones in Southern Africa and coordination of various kinds of support developed by church agencies.

$ 2,500

Dr. van den Heuvel reported on the arrangements that had been made for the transmission to the press and constituency of the statement adopted by the Committee, and these were approved.

d) Commission of the Churches on International Affairs

i) Mr. Niilus presented a report on the activities of the Commission of the Churches on International Affairs during the period since the Central Committee in Addis Ababa (see Appendix IV). The discussion which followed concentrated mainly on the situation in a number of areas of tension, including the Sudan, the Middle East and the Indian sub-continent. In reply to questions from members Mr. Niilus enlarged further on the situation behind the headlines in some of these areas, and also on action taken or envisaged by the Commission. There was some discussion of the possibility of the Committee issuing a statement welcoming the East-West Berlin negotiations but the contrary view was also expressed that while there was reason for encouragement in the new situation which was emerging the situation did not call for such a statement from the Executive. It was further suggested that if any statement were to be made by the Committee reference should be included to a number of other matters of concern. Miss Webb, who was in the chair, then asked for a firm expression of opinion from the Committee indicating whether it was desired that a draft statement on Berlin should be submitted. It was AGREED that no such statement should be issued. At a later session Dr. Rossel asked leave to reopen the matter and it was moved, seconded and put to the vote -

> that the Executive Committee issue a statement referring to the Berlin situation

the motion was lost.

It was AGREED that the report be received.

ii) The Committee had before it a statement submitted by the 26th meeting of the Executive Committee of the Commission of the Churches on International Affairs held in Geneva from 9 to 12 July, 1971, concerning the Universal Declaration of Human Rights. It was AGREED -

> that the following statement of the Executive Committee of the Commission of the Churches on International Affairs be adopted for transmission to the churches:

Recalling the long-standing advocacy by the World Council of Churches and its member churches through CCIA for the principles of the Universal Declaration of Human Rights and their support for the work of the United Nations in this field;

Recalling that the Central Committee of the World Council of Churches, meeting in Addis Ababa, January 10 - 21, 1971, called upon the member churches of the WCC "to impress upon their governments the urgent need to establish or to strengthen national channels through which complaints about the violation of human rights can be handled impartially and through which the protection of such rights or remedies in case of their violation can be assured speedily for all";

Recognizing that two International Covenants on Human Rights have been unanimously adopted by the XXI General Assembly of the UN, 16 December 1966, seeking to provide minimum implementation for the lofty ideals of the Universal Declaration;

Noting with dismay that these covenants have been ratified by only nine member states of the UN and no major nation and are therefore not in force;

Calls upon the member churches to urge their respective governments through informing public opinion and other possible and appropriate gestures to take the occasion of the 25th Anniversary of the adoption of the Universal Declaration of Human Rights, 10 December 1973, as their goal for the ratification of:

- The International Covenant on Economic, Social and Cultural Rights,
- the International Covenant on Civil and Political Rights,
- the Optional Protocol to the International Covenant on Civil and Political Rights.

d) Commission on Inter-Church Aid, Refugee and World Service

i) Dr. Brash said that following the instruction by the Executive Committee at its meeting in Addis Ababa in January 1971, the Commission on Inter-Church Aid, Refugee and World Service had prepared draft by-laws governing its work, for attachment to the Constitution of the World Council. This draft was now before the Executive Committee for action. It was AGREED -

> that the Executive Committee give general approval to the proposed by-laws of the Commission on Inter-Church Aid, Refugee and World Service and request Mr. Faune, in consultation with the Director of the Commission, to study the by-laws in detail and to submit a recommendation regarding their adoption to the meeting of the Executive Committee in New Zealand.

ii) Dr. Brash then reported on the general work of the Commission. Changes had been taking place in the programme and operations, first of all in regard to the project system. At the meeting of the Commission at the end of June 1971, a series of five parallel groups had been instituted, made up of nearly

twenty people each from the five major regions of the world to screen the projects from their own region and to discuss the whole policy by which the project system operated. This was part of the move towards greater regionalization in the work of the Commission, and it was felt that it was a real advance on any previous procedure.

The situation in regard to emergency operations was a matter of some concern. There was only one full-time officer on the staff to deal with the many requests for help in emergencies. It was encouraging to be able to report that there were increasing signs that it would be possible to establish a relief programme in the interests of the people of Southern Sudan in full cooperation with the Sudan Council of Churches. The post-war rehabilitation programme in Nigeria would, it was expected, be concluded in March 1972; nearly seven million dollars nad been channelled to that country during the last two years. The tragedy in India/Pakistan had demanded a great deal of attention and at its recent meeting the Commission had raised its appeal for this total need to four million dollars. In the meantime, however, the East Pakistan Christian Council had requested the Commission not to make any relief contribution on account of the political situation and the danger that food and supplies would not reach those for whom they were intended. The Commission had felt bound to accept this advice in view of its declared policy to act only on the recommendation of the local churches, but some of its constituent agencies had taken a different view.

Radical changes were proposed in the refugee service. It had been agreed in November 1970 that $100,000 should be transferred from the European refugee administration and made available to a basic staff and administrative structure primarily in Africa. This had caused some distress in view of the long-standing policy of European aid, but it had been felt that it was the right course to pursue. In addition to the three executive staff members responsible for refugee work it was proposed that a Coordinator for Refugee Services should again be appointed.

The Commission had accepted proposals for the shifting of some of its programme resources to the General Budget for the year 1972, but this had made even more acute the fact that it was facing a larger estimated deficit on its 1972 Service Programme than for many years past. A major priority selection process involving both staff and programmes would consequently be involved. One of the dilemmas constantly before the Commission was that although the programme might appear to be large it was, in fact, infinitesimal when compared with the needs clamouring to be met.

In the discussion following Dr. Brash's report, concern was expressed that some means should be found of meeting the increasingly desperate needs of the people in East Pakistan, though at the same time the Committee realized the difficulties

involved. It was proposed, seconded and AGREED -

> that the Executive Committee, having heard the report of the Director of the Commission on Inter-Church Aid, Refugee and World Service as to the difficulties of distributing relief to East Pakistan, directs the Commission to work in cooperation with the East Asia Christian Conference and the East Pakistan Christian Council to seek any possible channel to give assistance to people in need in that country.

It was AGREED that the report of the Commission be received.

e) Commission on the Churches'Participation in Development

Mr. Itty presented a report on the Commission on the Churches' Participation in Development, together with a report on SODEPAX and on the Advisory Committee on Technical Services. Mr. Itty drew special attention to the emphasis laid by the Commission at its meeting in Bad Boll in July 1971 on the urgent necessity of involving the poorest majority of the people both as beneficiaries and as active agents in the developments efforts. It was by moving in this direction that the Christian community could make its unique contribution to the work of development. The Commission had reaffirmed the three-fold goals of development as justice, self-reliance and economic growth and had suggested that Christian efforts in development should give primacy to justice.

The present mandate of SODEPAX terminated at the close of 1971 and though no firm decision had been received from the Vatican regarding its renewal, the indications were that this would be forthcoming. Meantime a prospectus for the next three years had been drawn up entitled 'A New Vision'. Action by the Executive Committee was required on recommendations made by the officers of SODEPAX and the CCPD regarding the supervision of SODEPAX activities during the period 1972-74. The services of Fr. George Dunne as General Secretary would terminate on 1 October 1971, and so far no successor had been named.

Mr. Itty drew attention to the desire of the Advisory Committee on Technical Services for clearer integration into the administrative structure of the Commission and asked the Executive Committee to authorize the reconstruction of the ACTS Committee accordingly.

In the discussion which followed Mr. Itty's report, appreciation was expressed of the programme and methodology of the Commission. It was agreed that there was need of a good deal of theological and methodological enquiry to realize in WCC's world-oriented programmes in Unit II, a very central emphasis on

church's participation. It was hoped that this enquiry would be pursued. In noting the termination of Fr. George Dunne's appointment the Executive Committee asked that an expression of gratitude be conveyed to him for his leadership during his period of service as General Secretary of SODEPAX.

It was AGREED -

a) that the report on the Commission on the Churches' Participation in Development be received;

b) that the supervision of SODEPAX, subject to its continuation for the period 1972 - 74, be vested in a joint committee of twelve people, half of whom shall be from the Roman Catholic Church and half from the World Council of Churches, and that the representatives from the World Council of Churches shall be the following:

Mr. Max Kohnstamm,
The Director of the Commission on the Churches' Participation in Development,
A member of the Commission on the Churches' Participation in Development (nominated by CCPD),
One representative from each of the following sub-units to be appointed by the General Secretary: CCIA, Church and Society, Education.

c) that the ACTS Committee be reconstituted as a sub-committee of CCPD, consisting of six persons, three of whom shall be named by the Commission on Inter-Church Aid, Refugee and World Service and the other three by the Commission on the Churches' Participation in Development.

9. Report of Programme Unit III - Education and Communication

a) General Matters

Mr. Simpfendörfer drew attention to a document before the Committee which, after outlining the elements from the former structure which were included in the Unit on Education and Communication, reported agreement on certain points which gave a 'platform' or a 'policy' for the Unit. Briefly these points were (a) a concern that we think whole about what we do; (b) a concern for those whom we label the powerless; (c) a respect for the idea of change, and (d) a recognition of the need for a multiple strategy. The first meeting of the Unit Committee in the summer of 1972 would provide an opportunity to work out in three sub-groups the three emphases of the Unit's programme - Renewal, Education and Communication. Each of these three emphases are at present assigned to a 'staff working group'. A 'staff committee' which includes the chairman of the Unit and the executive secretaries of the three groups, the finance and personnel co-ordinators, an office-staff representative and Mr. Hayward for the work with the regional and national councils would be responsible for an

integrated approach to the work of the Unit.

According to Mr. Simpfendörfer's report the following problems need continuing attention:-

(a) Nurture of present constituencies and discovery of new constituencies.

(b) Deepening of the mutual understanding and enrichment between education and communication.

(c) Strengthening of the Renewal Group, especially in its youth concern; and corresponding and understanding of what its basic theological implications are and how they can serve, not only the Unit, but the whole House.

(d) The corporate style of the work in the Unit as a whole and the further clarification of functions especially with regard to the Chairman.

(e) The liaison between the Unit and the WCC as a whole through inter-Unit work groups as well as through strengthening the connection of the Unit Chairmen, the General Secretariat, Finance and Central Services.

A consultation of officers or their representatives of the former Division of Ecumenical Action, the Department of Communication, the World Council of Christian Education, and the Scholarships Committee had been held in Geneva in June to advise the staff of the Unit on suggested plans for the future organisation and work and the following report was presented to the Executive Committee:-

We recommend to the Executive Committee that it allows Unit III more time for its integration, reflection and making up of its programmes.

We recognize that Unit III is established at a decisive time in the history of the World Council of Churches. It not only is formed after a restructuring of the Council but at a time of expected merger with the World Council of Christian Education, and in a time of increasing financial difficulty. We recognize thankfully that the WCCE brings funds into the WCC for education and that in the future money will be given which is specifically designated for education work.

We observe, however, that much of the work assigned to Unit III by the Central Committee has inadequate prospects of financial support. Denominational cognate resources are meagre far less than the resources happily available to Units I and II. In the light of this need, we request that there be appointed on the Finance Committee of the World Council of Churches, persons who are acquainted with the work and concerns of Unit III and who can represent its need for adequate support from the General Budget.

We see the need for clear leadership, designated and explicit, in each part of Unit III, and in developing the relationship

between the World Council of Churches and regional bodies and those at the grassroots. This relationship needs to be explored and developed urgently so that confidence in the leadership of the World Council of Churches may be continued and increased. In this way, renewal can take place not only within the WCC but in the regions and members in which its influence is exercised.

The role of the Communications Section in its relationship both to Unit III and the whole World Council and to the Church and world has not been resolved. While it is too soon to judge whether the opportunities for two-way communication will be enhanced by the close relationship between education, communication and renewal, it is not too soon to sound some alarms.

At a time when the understanding and information gap is greater than ever before, the Communications Section has been faced with a substantial cut. This affects not only Communications and Unit III but the health of the whole body. Specifically we urge that the posts of senior press officer and film assistant be restored. This is something that will benefit every aspect of the Council's work. We urge the Executive Committee and the Priorities Committee to consider communication not just as a part of a unit but as a number one priority for the World Council of Churches.

b) Sub-Unit on Education

Dr. Kennedy reported in detail on plans for the work of the Sub-Unit on Education. Following the decision of the World Council of Christian Education at its Assembly in Lima, the whole scope of education will now be integrated in the sub-unit, including the special concern for parish education and work with children which has formerly been dealt with primarily through the WCCE. From former WCCE staff the Rev. Ralph N. Mould, until his retirement Jan. 31, 1973, will take over responsibility for the Education Renewal Fund, and the Rev. Gerson Meyer will serve in the sub-unit on Education for a further three year term. Dr. Maurice Assad will move from the Education Renewal Fund to a research assignment in education for one year. The closing Assembly of the WCCE was a memorable meeting, made more so by the fact that for the first time there was a serious attempt for small groups of delegates to explore in different cities the social, political and economic situation in Latin America. The result of this involvement was a significant awareness in the Assembly of the context for Christian education.

Speaking of the programme of the sub-unit, Dr. Kennedy said that the rapid expansion of educational activity around the world has led to expectations that far outrun available resources. As a result, most of the developing countries and many of the co-called developed countries, find themselves facing critical financial problems in education. There is also a related qualitative crisis looming over most educational systems

in the world today. The churches are inevitably involved in these crises and one of the aims of the sub-unit is to help them to meet the challenges with which they are faced.

Dr. Kennedy outlined the areas in which the World Council might best make its contribution, and illustrated with educational activities of the past two years which confirmed the directions indicated:

(a) maintaining close contact with educators in the churches, which consultations and staff exploratory trips have helped develop; (b) contributing perspective beyond the local situation, as shown in Seeing Education Whole (the report of the Bergen consultation in 1970 which was distributed to members), the report of a Februrary consultation in North America, and the excellent results of a consultation in Latin America in July which will be reported in a book of essays on education in that continent; (c) searching for significant innovations in education as was done profitably in the consultations, (d) catalytic involvement -bringing together people from various denominations and educational situations and helping them to confront the crisis in education in their area, and (e) "conscientization" - helping people to become aware of what it means to take a greater share in shaping their human situation, work identified particularly with Professor Paulo Freire of the staff. Through these programme activities the education sub-unit hopes to develop further its dialogical partnership with colleagues in the churches concerned with education.

In connection with the concern for conscientization, Dr. Kennedy reported that, under the guidance of Prof. Freire, an Institute for Cultural Action is being established in Geneva 'to coordinate information in the various national experiments, to process and transmit to operational workers and to train groups of persons for the work in cultural action movements'. The institution, with a staff of four or five persons, will be related to the John Knox Foyer which will house many of its activities, and will collaborate with some dozen other agencies. It would have a minimum relationship with the World Council of Churches through the involvement of Professor Freire and through several other staff members who would serve on its General Board and Committees. It was important for the Institute and for the World Council of Churches that it should be and should remain independent. The Office of Education has agreed to a limited involvement of Professor Freire, because of the related value of the work of the Institute to the work he is doing in Unit III; staff members who participated in other capacities will do so unofficially. What was envisaged is a related effort through the Institute which would be valuable in the broad field of education and cultural action, but which, with the exception of the staff effort indicated, would not be dependent in any official way nor make demands upon the resources of the World Council of Churches.

The discussion that followed Dr. Kennedy's report was centered upon the proposal regarding the Institute for Cultural Action and the exact implications for the World Council of the staff involvement envisaged. It was felt that more clarification was needed and it was AGREED -

> that the Officers be authorized to consult with those concerned in the proposal for the Institute for Cultural Action and to bring a further report to the next meeting of the Executive Committee, if in the opinion of the Officers, any specific action is called for by the Executive.

c) Sub-Unit on Communication

Dr. van den Heuvel reported on the work of the sub-unit on Communication. The Visual-Arts section continued its valuable and important service. Mr. Taylor had had a considerable success in film festivals during the past year and the demand for Photo-Oikoumene and for photographic reproductions was increasing in volume. It was difficult to see how this work could be carried on much longer with only one responsible executive staff member. The Radio/TV section had been strengthened by the cooperation of the Lutheran World Federation and World Alliance of Reformed Churches, both of which had seconded members of their staffs to help part-time in the studio operation. Experiments were being made in the Publications Section with a new style of reporting major events through popular reports, which it was hoped would command a wider distribution. The Director of this Section, Mr. Martin Conway, was building up contacts with publishers and it was envisaged that it becomes possible to handle most World Council publications through commercial publishing firms, thus providing a better channel for distribution than was at present possible. A review of periodicals and publications had been begun and a report on proposed future policy would be submitted to a later meeting of the Executive Committee. The Committee was already aware, through the report of the Committee on Priorities, of proposed changes in regard to the Press Service. It was hoped that experience would prove the new policy of issuing a monthly and bi-weekly EPS to be a wise one. After two and a half years of consultation, the Lutheran World Federation and the World Alliance of Reformed Churches had agreed to appoint representatives to the editorial board of the Monthly EPS, and would contribute to production and promotion. This would mean that a wider constituency would be covered. Dr. van den Heuvel said that two churches had decided to send copies of the monthly to all their pastors; he hoped this practice might be adopted by other churches. The Translation and Interpretation Section continued to provide a valuable service to the Council. The Rev. Marc Goertz was leaving to return to a pastorate in his own country, after a period of six years' service; his place would be taken by Mrs. T. Evdokimoff. The question of regionalization was one that would become increasingly important in the period ahead and attention was being given to the right way in

which this should be developed. One of the problems of the Communications section was the continuous effort of its small staff to keep up with the growing demands of the constituency.

Miss Webb, in thanking Dr. van den Heuvel for his report, said that members of the Committee appreciated the work done in the field of communication and were not unmindful of the heavy burden carried by the staff.

The report was received.

10. Consultation with Christian Councils

Mr. Hayward reported on the Consultation on Christian Councils held in Geneva, June 28 - July 7, 1971. There had been 104 participants including two consultants from the Vatican Secretariat for Christian Unity. A sum of over $60,000 had been raised and it was hoped that this would meet the entire cost of the consultation. It had been hoped that General Simatupang would be able to act as Chairman but he had been prevented by other responsibilities; his place had been ably taken by Dr. Nababan, General Secretary of the Indonesian Council of Churches. It had been a great encouragement that Dr. M.M. Thomas had been able to be present for the whole of the meeting. Mr. Hayward said the consultation had been a valuable experience for the council secretaries and would prove a challenge to the churches to reconsider their own role in relation to the councils. For the most part councils were weak because they tended to become the forum where decisions were taken as to what the council itself should do; the great change that needed to be made was to ensure that the councils became the place where churches could discuss together the affairs of the Church.

The full report of the Consultation, including Recommendations to Councils and a Statement to the World Council of Churches, had been circulated to members of the Committee and this would also be published in the October issue of the Ecumenical Review.

In reply to a question from Metropolitan Emilianos, Mr. Hayward said that at the moment there was Roman Catholic participation in twelve national councils and the likelihood was that this number would increase. Metropolitan Nikodim felt it was unfortunate that the statement of the Consultation speaks of the Councils as having an "ecclesial" reality about it. He did not think this compatible with the nature and role of the World Council. Mr. Hayward said this was not intended as a theological definition. The intention was to stress that councils as institutions or organizations were not important; their importance lay in the fact that they were fellowships of churches. This was entirely in line with the Basis of the World Council. Metropolitan Nikodim however, maintained his objection.

It was AGREED that the Executive Committee -

a) welcome Mr. Hayward's report on the Consultation on Christian Councils;

b) instruct that in preparation for the next Central Committee meeting serious consideration be given to including within the consideration of the main theme, or as a practical corollary to it, the question of the responsibility of member churches towards the actual conciliar structures of the ecumenical movement; and

c) authorize the Secretary for Council Relationships to study and report on ways of meeting various needs of National Christian Councils revealed during the Consultation.

11. Report on the Joint Working Group with the Roman Catholic Church

Dr. Blake spoke briefly on the work of the Joint Working Group, the main report on which would be given by Dr. Lukas Vischer. There had been a slowing up in progress towards fuller collaboration with the Roman Catholic Church and in the consideration of possible membership in the World Council. On the other hand there was reason for gratitude in the good understanding which continued with such responsible bodies as the Secretariat for the Promotion of Christian Unity. At the moment the future was not clear, and there was no assurance whether the next development would be a forward step or not.

Dr. Vischer said that a joint study commission had been set up to pursue the question of membership. Its report had not yet been published but had been submitted to the Joint Working Group last year and approved. However, the Roman Catholics felt that this question was one which they had to pursue themselves, and this had become clear in the report given by Fr. Hamer to the Central Committee ad Addis Ababa. A Roman Catholic commentary on the report of the joint study commission was being prepared and this would eventually be published, together with the report itself. Prior to the preparation of this commentary a meeting had been held in Geneva with representatives of the World Council in order to clarify some of the questions that had been raised (June 1971). Dr. Vischer did not think it likely that there would be early publication of the report and the commentary but he suggested it might be wise to reserve some time at the next meeting of the Executive Committee to consider the report of the study commission so that members might be fully aware of the position.

Broadly speaking it would be true to say that on the level of the Vatican there was a tendency to be much more cautious in regard to further cooperative work. This was due to a deep concern about the identity of the Roman Catholic Church, a concern which was intensified by the crisis of authority present in so many areas. There was increasing polarization

in the Roman Catholic Church. Many of the groups hoping for renewal were feeling somewhat frustrated, but they were not strong enough to develop a new vision for the renewal of the Church. They were too much used to expect the renewal from Rome to develop any real alternative. The question Dr. Vischer would like to raise was: What can we expect from the Vatican in the next few years? He felt it would be wrong to abandon the practice of maintaining contact mainly through the Joint Working Group since the importance of the centre in Rome should not be under-estimated. It was however, necessary to give more importance to other levels of contact and collaboration. Future collaboration with the Vatican should be so conceived that the World Council retains the initiative and the possibility of decision. Bi-polar structures have a paralysing effect.

The most important items arising from the last meeting of the Joint Working Group in June were: (a) There had been a useful discussion on the question of Roman Catholic participation in councils at the local and national level. This was a matter of real importance and it was encouraging that the Roman Catholic members were willing to discuss the issues arising from it. It was hoped to prepare for the next meeting of the Joint Working Group a paper on the nature of councils, and plans were also in hand for a publication dealing with this question. (b) The matter of Roman Catholic participation in the Commission on Faith and Order had been dealt with at an earlier session, but it was worth reporting that immediately before the Louvain meeting approval had been given by the Vatican to the raising of the number of Roman Catholic members from nine to twelve. (c) The future of SODEPAX had been considered and though the situation was not yet clear there had been a definite oral indication that the Vatican was willing to continue. The setting up of Cor unum may affect, however, the future of SODEPAX. (d) The Joint Working Group had received a report on a small exploratory meeting that had been held in Rome to consider the question of international affairs. The Commission of the Churches on International Affairs had been involved in this and on the Roman Catholic side representatives from the Secretariat of State. This did not lead to any concrete plans but what had been achieved was the possibility of access to the Secretariat of State should any question arise calling for joint discussion. (e) Consideration had been given to possible collaboration in the field covered by Unit III. This had arisen from a discussion of the Women's Ecumenical Liaison Group which had been formed by action of the Executive Committee for a period of four years which would expire at the end of 1972. There had been serious questioning whether this group should continue in its present form since it was primarily based on women's organizations and there was a feeling that joint work in this area should not be confined mainly to organized women's work. A broader basis should be found for working in this field. The Joint Working Group would receive a further report at its next meeting and it was thought that

this might provide the occasion for considering whether joint work should be developed in the field of education, renewal and the role of women in Church and society.

Dr. Vischer replied to a number of questions raised during the discussion of his report as follows: (a) Relationships with the Roman Catholic Church remained exciting but it was necessary to look realistically at the difficulties which had arisen in the course of the new possibilities that had opened up. Polarization exists not only in the Roman Catholic Church but also in our own constituency and the double situation must be taken into account. (b) It was necessary to look at the implications of membership from the side of the World Council also, but it would be premature to do so at this stage. The important thing now was to allow the Roman Catholic Church sufficient time to consider the matter itself. (c) The fact that there was open discussion about the infallibility of the Church and its collegial and conciliar structures gave hope that after a time of maturing we could reach agreements which could not be foreseen at the moment. (d) It was not possible at this stage to say anything about the nature of the working paper on Roman Catholic membership in councils which was to be prepared for the next meeting of the Joint Working Group. It was hoped that some statement might emerge which could be circulated but there was as yet no assurance from the Roman Catholic side that this would be the case. (e) While it was necessary to maintain relations with the central authorities in the Roman Catholic Church it was also important that relations at other levels should be continued and developed. It was also these relationships which helped to bring us nearer to the realization of our hopes.

It was AGREED that the report be received.

12. Coordination of WCC Studies

Dr. Blake recalled that at the meeting of the Executive Committee in Arnoldshain and also at the Central Committee in Addis Ababa there had been an awareness of the problems that had arisen in the coordination of World Council studies. A further report had been requested, and the Staff Coordinating Group on Studies had tried to show where the problems lay and the context in which they should be considered. The paper now before the meeting was the outcome of this attempt (see appendix V). In the discussion that followed Dr. Blake's presentation of the staff paper reference was made (a) to the need to relate the work in Geneva to the work of study groups in the churches; (b) the desirability of staff members concerned with particular studies making contact with local communities and ensuring that material emanating from the studies is transmitted to them. It was pointed out that Study Encounter regularly reported on progress in all the major studies of the Council and members of the Committee were asked to ensure that copies got into the hands of those in their churches concerned with study programmes.

It was AGREED -

> that in receiving the report on the Coordination of WCC Studies, the Executive Committee express its appreciation of the progress it indicates in coordination and a unified approach to study.

13. The Ecumenical Institute

Dr. Nissiotis presented a statement on 'The Ecumenial Institute in the life of the World Council of Churches' issued by the members of the Board of the Institute at their meeting in June 1971 (see appendix VI). He also presented the programme of the Institute for the year 1972 and the Calendar for 1973. The work during the year had suffered considerably from the changes in the composition of the staff, which was reduced to three Directors at the beginning of the year and then essentially to two during the summer programme after Dr. Hans-Ruedi Weber had left to take up the Portfolio on Biblical Studies in the World Council. In spite of difficulties, however, all the courses planned had been held with the exception of the Laymen's course for which there had been an unusually small enrolment. The theological students' course had been well attended and there had been a great sense of community both among students and staff. A full programme was envisaged for 1972 and it was hoped that staffing difficulties would be successfully overcome so that the burden of responsibility would not be too heavy. Dr. Nissiotis drew special attention to the statement of the Board on 'The Ecumenical Institute in the life of the World Council of Churches'. He felt this to be particularly important at a time when priorities were under discussion, and hoped that in future the relationship between the Institute and the World Council would be strengthened. Dr. Rossel said he felt that the members of the Committee would join with him in expressing appreciation of the work done at Bossey and the wide range of courses which the Institute offered.

It was AGREED that the report be received.

14. Report of the New York Office

Dr. Eugene Smith presented the report on the work of the New York Office, which had now passed through the first difficult test of working with a much reduced staff. It had been encouraging to find that the reorganization of office functions had made possible a simplification of procedures and the elimination of unnecessary routines had itself produced significant economies. Income in the US churches appeared to be somewhat higher than last year, though this was probably insufficiently significant to provide an increase in contributions to the general budget during 1972. However, if the trend continued there might be some improvement in 1973. Meanwhile contributions of individuals to the US Conference of the World Council showed an increase of 11 per cent over the previous year. The discouraging aspect of the reduction in the staff of the New York Office was the inability to take more initiative in the public

interpretation fo the work of the Council. The pressure of increased administrative work in the office meant less contact with pastors and lay people but it was too early to say to what degree this reduced communication might be harmful in diminished understanding and commitment even within the member churches. Dr. Smith said that the reduced staff was carrying its increased responsibility in a spirit of loyalty and with a willingness to go the second mile in service: this was a reason for gratitude both on his own part and on that of the Council.

The Executive Committee of the US Conference had adopted a revised schedule of office functions in the light of adjustment to the reduced size of the staff. Concurrent action on the part of the Executive Committee was requested. The Executive Committee noted the details of the schedule of office functions as set out in the report of the Committee on Functions of the US Conference, and it was AGREED -

> that at the request of the Executive Committee of the US Conference, the Executive Committee adopt the revised schedule of office functions in the New York Office to take effect from the beginning of the summer of 1971, and note that a report will be made to the December meeting of the US Conference with recommendation of adjustments as may be deemed necessary.

It was further AGREED -

> that in receiving the report of the New York Office the Executive Committee express appreciation of the way in which the Executive Secretary and his staff have carried out the additional responsibilities laid on them by the reductions that have been made.

15. Portfolio on Biblical Studies and Interim Report on Humanum Studies

Dr. Blake drew attention to brief reports on the Portfolio on **Biblical** Studies and on the Humanum Studies, copies of which had been circulated to members in advance of the meeting. Dr. Hans-Ruedi Weber had only just begun his work on Biblical Studies and was in process of planning the lines on which he would proceed. The main report on the Humanum Studies had been included in the general document on the Coordination of Studies. Canon Jenkins had been working on the question of membership in the Advisory Committee on the studies which had been proposed by Central Committee and hoped to be able to bring nominations to the next meeting of the Executive Committee.

16. Location of Fifth Assembly

Mr. Thomsen recalled the reports he had made to the Executive Committee at its meeting in Arnoldshain regarding the location of the next Assembly and the decision of the Central Committee at Addis Ababa to authorize the Executive Committee to make a final decision. Reports had been given on the possibility of meeting in Japan, Beirut or Indonesia. An invitation had since been received from the Canadian Council of Churches for the meeting to take place in Canada. Mr. Thomsen then read a formal letter of invitation which had been sent by the Council of Churches in Indonesia for the Assembly to be held in that country. After discussion of the various possibilities, the Executive Committee decided to accept the invitation to meet in Indonesia. The Committee noted sympathetically the difficulty which would be caused to the Commission on World Mission and Evangelism in the light of this decision. Plans for the meeting of the Commission in Indonesia at the end of 1972 were well advanced, but it was WCC policy not to have two large meetings of the WCC in the same country within a few years. However, having given careful attention to all the factors involved, it was AGREED -

a) that the Fifth Assembly be held in Indonesia in 1975, the exact location and date to be negotiated by the General Secretary; and

b) that the General Secretary be asked to confer with the Chairman and Director of the Commission on World Mission and Evangelism at the earliest date possible to see whether, in consultation with the Council of Churches in Indonesia, it is possible to change the location of the meeting of the Commission at the end of 1972.

17. Summer Meetings 1972

Mr. Thomsen reported on plans for the summer meetings in Holland in August 1972.

1) Central Committee. It had been decided, after negotiation with the Council of Churches in the Netherlands that the Central Committee should meet in the Congress Centre in the city of Utrecht. This was being made available free of charge by the municipality. Participants would be housed in hotels in the city. The meeting would begin on Sunday, August 13, and end at mid-day on Wednesday, August 23.

2) Executive Committee. It was AGREED that the Executive Committee should meet for one day on Saturday, August 12, the Finance Sub-Committee to meet all day on Friday, August 11.

3) Unit Committees. It was AGREED that Unit Committees should meet as follows, subject to finalization of these arrangements by the Staff Executive Group:

Unit I Committee - Wednesday, August 9 to Friday, August 11
Unit II Committee - Tuesday, August 8 to Friday, August 11
Unit III Committee, Sunday, August 6 to Friday, August 11.

18. Main Theme for Central Committee, Utrecht

Dr. Blake recalled discussion at an earlier session on the possible relevance to the main theme for the meeting of Central Committee at Utrecht of the report on 'Conciliarity and the Ecumenical Movement', submitted by the Commission on Faith and Order (see Appendix II). Based on this discussion and on an earlier paper on the main theme which was in the hands of members, a small staff group had met for informal discussion and now presented its conclusions. In preparing the earlier paper the Staff Executive Group had had in mind a proposal made by the Council of Churches in the Netherlands that the theme of the meeting should centre on koinonia - a concept which required fresh thinking. Mr. Johnson preferred the term 'koinonia' as he wondered whether conciliarity was a term which had a great deal of relevance for the 'man in the pew'. Bishop Nichols suggested that the importance of the evangelistic thrust should be kept in mind. General Simatupang said that a discussion on the question of conciliarity would be of particular relevance to the present situation of the Church in Indonesia. Dr. Marshall felt that this was a question of urgent importance and one which must be faced, and the proposal was also supported by Dr. Rossel. Metropolitan Nikodim, while agreeing that the theme of conciliarity was of importance, suggested that the impression should not be given that the World Council had an ecclesiology of its own. Dr. Visser 't Hooft thought there should be some specific thinking about the nature of the World Council and that the discussion should not be widened to embrace all types of conciliarity.

It was AGREED -

> that on the basis of the following suggestions the staff be asked to prepare a draft working paper on the main theme for the meeting of Central Committee at Utrecht for consideration at the meeting of the Executive Committee in New Zealand:-

1. An attempt should be made to clarify the nature and meaning of the communion and unity which we experience and which we seek to realize in the ecumenical movement. In particular, the discussion of 'true conciliarity' and the role of councils should be taken a step further.

2. Reasons:

   a) The ecumenical movement is facing today fundamental challenges. It is necessary to assess the validity of conciliarism and councils. Are they really the right response to the need of witnessing together to the communion we are given in Christ? Do they really help the advance towards full unity? Are the present conciliar structures adequate to facilitate Roman Catholic participation in the ecumenical movement? Are they sufficiently open to movements and unofficial groups? Are they capable

of permitting full participation of the underprivileged? Do they provide a means to encourage the sharing of resources among rich and poor?

b) We experience today growing polarizations. There is need for a fresh reflection on that development. Are the ecumenical bodies capable of 'organising the conflicts' and providing the right confrontations? What is the variety which must be admitted in the church? Where are limits which must be drawn? What are the criteria of recognising one another as belonging to the same communion in spite of deep differences? These questions must be raised not only in theory but on the basis of actual experience.

c) All churches are facing the question whether their structures are adequate in the present time. Do they contribute to making the communion of faith visible as a 'sign to the nations'? Do they contribute to the search for more adequate structures in society? The reflection on communion and conciliarity must not remain introverted but needs to take into account the sign of first-fruits character of the church.

d) The question of conciliarity has been repeatedly discussed in recent years. The Uppsala Assembly has provoked a fresh debate on conciliarity. Further discussion has taken place in the Central Committee meetings, at the World Consultation of Christian Councils and at the meeting of the Faith and Order Commission in Louvain. On the basis of this discussion the Central Committee may be able to issue some clarifying statement to the churches. It may also be kept in mind that the Central Committee called for a deeper common understanding of the WCC basis (fellowship of churches).

19. Next meeting of Executive Committee

Mr. Thomsen recalled the decision to hold the next meeting of the Executive Committee in Auckland, New Zealand, from February 7 - 11, 1972. A generous offer had been received from the Orthodox Church of Russia to pay travel of members and staff via Moscow, thus providing an opportunity to meet with representatives of that Church on the way to New Zealand. It was AGREED -

> that Metropolitan Nikodim be asked to convey to the Orthodox Church of Russia the warm appreciation of the Executive Committee for their generous offer to meet travel expenses of participants in the meeting of the Executive Committee in New Zealand.

20. Revised Constitution and Rules

1) Constitution, Article III(i). Dr. Vischer reported that in accordance with the authorization of the Central Committee at Addis Ababa, the Commission on Faith and Order had considered the proposed revision to Article III(i) of the Constitution and proposed the following re-wording:

> 'To call the churches to the goal of visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, and to advance towards that unity in order that the world may believe.'

This proposal would be remitted to the Central Committee in Utrecht for consideration.

2) Rule XIV. In pursuance of the resolution of the Addis Ababa Central Committee to confer with churchmen in all parts of the world regarding the review of the existing Rules of Debate in the World Council of Churches with the aim of making them simpler and more intelligible to all the delegates of the WCC Assembly, the Executive Committee -

> authorize the General Secretary to elicit from leaders of churches (especially in the non-Anglo-Saxon world) the points at which they feel the present Rules are complex and difficult to follow and should be simplified, and asks the officers to consider the results of the consultation and to bring a provisional report to the meeting of the Executive Committee in New Zealand with a view to preparing a final report for presentation to the Central Committee in Utrecht.

21. Report of Finance Sub-Committee

In presenting the report of the Finance Sub-Committee, Lord March drew attention to the importance of the questions dealt with in Sections I, II, IV and V and read in full those sections of the report. For the other sections of the report Lord March briefly presented the recommendations of the Finance Sub-Committee. The full report is reproduced below, with indications after each section of the action taken by the Executive Committee.

I. Financial Position Generally

1. The acute financial problems in respect of operations under the General Budget which were reported to the Central Committee last January have been worsened by the developments in the intervening period. The Executive Committee has already taken action on the proposals of the Priorities Committee to make possible the adoption of a balanced General Budget for 1972. The Finance Sub-Committee recommends adoption of the resulting reduced General Budget. But the

present period is one fraught with many uncertainties and there can be no assurance that further financial difficulties will not have to be faced at future meetings, possibly as soon as February 1972. Should these problems arise, they can only be dealt with in a fully responsible way if decicions are made in the context of a comprehensive evaluation of the whole work of the World Council and of the determination of priorities. This lends an increasing importance and urgency to the work of the new Priorities Committee.

2. The major concern continues to be the financing of the basic activities under the General Budget. Unless the position is changed by developments in the world monetary field and if present expectations of income are realised, there are no major problems on the operations of CICARWS, CWME and the other specialised activities. With the same proviso about the world monetary situation and if present expectations of special contributions are realised, the position in respect of operations under the General Budget to the end of 1971 will also not be alarming. There was a deficit on General Budget operations to the end of 1970 of $ 40,404, this deficit should not be increased and might even be reduced a little at the end of 1971.

II. World Monetary Problems and the Budgets of the World Council

3. The revaluation of the Swiss franc on May 10, 1971 and the as yet unresolved world monetary crisis of the past months pose certain new problems in relation to the financial procedures of the World Council. The Finance Sub-Committee examined those problems and agreed to recommend:

a) that the authorisation by the Central Committee in January 1971 of a General Budget totalling $ 1,460,000 be interpreted as authorising expenditure in 1971 of the equivalent amount in Swiss francs at the then ruling rate of exchange, namely Fr. 6,248,800.

b) that it be agreed in respect of actions relating to the General Budget and that it be recommended to the sub-units responsible for raising and administering separate budgets:

i) that the principle be adopted that in future all actions authorising budgets shall clearly state whether the authorisation is expressed in terms of Swiss francs or U.S. dollars;

ii) that authorisations be formulated in terms of Swiss francs for all budgets or sub-sections of budgets which cover expenditure in Switzerland, and in U.S. dollars for all budgets or sub-sections of budgets which cover expenditure in other countries;

iii) that in all cases in which the budget of a sub-unit includes provision for participation in the expenses of another sub-unit whose expenditure is predominantly in Swiss francs, the provision shall be established in terms of Swiss francs.

It was AGREED that the above recommendations be adopted.

The Finance Sub-Committee recognised that the above recommendations may need reconsideration at future meetings in the light of developments in the world monetary situation.

4. Income for the General Budget comes mainly from member church contributions. Most member churches quite naturally establish the level of their contributions in the currency of their own country. The changed parities following the revaluation of the Swiss franc mean that most contributions now have a lower value in Swiss francs. The Finance Sub-Committee considered whether an appeal should be addressed to all member churches to increase their contributions sufficiently to maintain the Swiss franc equivalent. It was concluded that a general appeal in this sense was not desirable. It is recommended:

that all member churches be urged as far as possible to increase the level of their contributions in their own currencies sufficiently to maintain the Swiss franc equivalent of those contributions

with the intention that that resolution be communicated by staff to those member churches which may be able to respond positively.

It was AGREED that the above recommendation be adopted.

5. The Finance Sub-Committee reports that, in considering the effects of the revaluation of the Swiss franc, the operations of the World Council of Churches fall into two separate groups, namely:

a) Operations - mainly headquarter's administration - involving expenditure predominantly in Switzerland but financed by contributions in the currencies of other countries. Expenditure in terms of Swiss francs remains unchanged. As to income, contributions from Swiss sources are unchanged, contributions in German marks and Dutch florins have a fluctuating Swiss franc value according to the fluctuations of the floating exchange rates and contributions in other currencies are reduced in Swiss franc value as a result of the revaluation of the Swiss franc.

b) Operations in other currencies - field activities of Service to Refugees, New York Office expenses, relief and rehabilitation programmes following natural or man-made disasters, transfers of support for projects in the CICARWS/CWME Project List, grant activities under the various specialised funds - TEF, EDF, ERF, etc. - are affected less and,

in so far as they are affected, they benfit from the developments of last May. By reason of revaluation, Swiss contributions produce more in the currencies of the countries to which they are sent. The same is true of contributions in German marks and Dutch florins, although the amount of the gain varies according to the fluctuations of the floating exchange rates.

III. Financial report for 1970

a) General Budget

6. The final accounts for operations under the General Budget in 1970 show results which in general accord with the forecasts presented to the Central Committee in August 1969 and in January 1971. Income was below the level of earlier forecasts; member church contributions declined from $ 1,096,403 in 1969 to $ 1,062,201 in 1970. Expenditure was, however, held below budget level and the year's operations show a gross deficit of $ 240,434 or a net deficit, after taking account of a special contribution of $ 222,768 received from the Evangelical Church in Germany, of $ 17,666. It was forecast last January that the net deficit might be $ 20 - 50,000. Since a net deficit of $ 22,738 was brought forward from 1969, the accumulated net deficit carried forward at the end of 1970 was $ 40,404.

b) Division of Inter-Church Aid, Refugee and World Service

7. Expenditure under the Service Programme in 1970 amounted to $ 1,743,090. Income for the support of the Service Programme declined from $ 1,718,173 in 1969 to $ 1,685,690 in 1970. An allocation of $ 57,400 from interest earnings was applied as income to balance the year's accounts. The gross expenditure of the Refugee Programme - the largest single activity carried by the Service Programme - in respect of both operations and projects was $ 2,662,987. This shows an increase of nearly $ 800,000 by comparison with 1969, reflecting mainly the growth in activities in Africa.

8. The other activities of the Division are generally conducted on the basis that commitments are entered into only after resources have been received or are firmly assured. The Division received in 1970 for the support of projects and of emergency operations sums totalling $ 14,559,017.

c) Division of World Mission and Evangelism

9. Income for the Operating Fund rose from $ 278,181 in 1969 to $ 295,752 in 1970. The year's accounts show a surplus of $ 18,135 which was added to the Working Capital Fund raising the balance at the end of 1970 to $ 111,906.

10. The other activities of the Division involve significantly larger amounts. Receipts in 1970 were:

for Project and other Designated Funds	$	499,871
Christian Literature Fund		172,158
Theological Education Fund		392,727
Christian Medical Commission		151,862
	$	1,216,618

d) Conclusion re 1970 Accounts

11. After receiving the report of its audit scrutiny sub-committee, the Finance Sub-Committee recommends:

> that the report of the auditors be received and the audited accounts of the World Council of Churches for the year ended December 31, 1970 be accepted.

It was AGREED that the above recommendation be adopted.

IV. General Budget Operations

a) General Budget 1971

12. The figures for actual expenditure to June 30, 1971 suggest that operations for the full year can be conducted within the authorised budget level of Fr. 6,248,800. The Central Committee was advised last January, when the budget was authorised, that normal income for 1971 is estimated at Fr. 5,367,120. These figures imply a deficit of Fr. 881,680. It is, however, still hoped that it may be possible to close the 1971 accounts without deficit because:

> a) as reported to the Central Committee last January, it is hoped that the Evangelical Church in Germany will make a special contribution of DM 500,000 toward the balancing of the 1971 General Budget;
>
> b) good progress has been made, under the authorisation given by the Central Committee, in the endeavour to raise $ 70,000 from individual gifts to cover the remainder of the then estimated deficit; and
>
> c) it is hoped that the special contributions from the Evangelical Church in Germany may prove adequate to cover the effects in 1971 of the revaluation of the Swiss franc.

It was AGREED that Dr. von Weizsäcker be asked to convey to the Evangelical Church in Germany the warm appreciation of the Executive Committee for the considerable help they had given towards the balancing of the 1971 General Budget.

b) General Budget 1972

13. Any estimation of income at this time is subject to an unusually wide margin of error but the best estimate that can be provided is as follows:

	Est'd 1971 Dollars	Dollars	Est'd 1972 Francs at 4,04
Member Church contns:			
USA	$ 600,000	600,000	Fr. 2,424,000
Germany	257,500	367,500	1,484,700
Others	242,500	282,500	1,141,300
	1,100,000	1,250,000	5,050,000
Interest	50,000	50,000	202,000
Travel Assistance Fund	55,000	55,000	222,200
For CC & Exec Meetings:			
CICARWS	35,000	15,000	60,600
CWME	-	5,000	20,200
Special contn. Racism	25,000	-	-
Total	$ 1,265,000	1,375,000	Fr. 5,555,000

14. In the light of the action already taken by the Executive Committee on the Priorities Committee report, it is possible to present a General Budget for 1972 totalling Fr. 5,555,000 and including an amount of Fr. 239,686 for Contingencies. This is roughly the same amount as the provision made in the 1971 budget but the uncertainties of the present position are greater. It will have to cover:

a) the effects of inflation;

b) any over-expenditure which may result from the failure fully to realise all "savings" resulting from the measures proposed by the Priorities Committee;

c) the expense of Unit Committee meetings, which cannot at this time be soundly estimated and in respect of which a provision is made for Unit III but none for Units I and II;

d) any minor further losses which may arise as a result of changes in the parities of currencies (if future developments in the world monetary situation give rise to a major "loss", it will undoubtedly be necessary to review the whole position again); and

e) any other unforeseen expenses.

15. The General Budget for 1971 amounts to Fr. 6,248,800. Allowing 6% for inflation, the maintenance of the same budget for 1972 would involve a total of about Fr. 6,625,000 for 1972. The proposed budget of Fr. 5,555,000 thus represents a reduction of about 16%. It must, however, be noted that the "savings" resulting from the adoption of the proposals of the Priorities Committee are achieved largely by securing contributions from other World Council budgets and extra resources from new contributions and only to a lesser extent by actual reductions of expenditure.

16. The Finance Sub-Committee recommends:

that the proposed General Budget for 1972 totalling Fr. 5,555,000 be adopted.

It was AGREED that the above recommendation be adopted.

V. Programme Project Activities

17. The Finance Sub-Committee received a report on income and expenses to July 31, 1971 and on further needs for Programme Project activities. All expenses to date are covered by income and it is considered that there are reasonable prospects of keeping expenses within the limits of resources. Attention should, however, be drawn to the considerable growth in recent years in the volume of Programme Project activities. They include:

a) Office of Education - about Fr. 450,000 p.a.
b) Humanum Study - about Fr. 130,000 p.a.
c) Biblical Studies - about Fr. 135,000 p.a.
d) Council Relationships - Fr. 32,100 p.a.
e) Church Union negotiations - Fr. 25,680 p.a.
f) Programme and Research budget - Programme to Combat Racism
g) Violence/Non-Violence - about Fr. 85,000 in 1972
h) Ecumenical Institute - Fr. 175,000 p.a.
i) Cantate Domino - costs for new edition
j) Future of man and society
k) Other programme activities related to General Budget - about Fr. 300,000 p.a.

In addition, further resources will be needed in the foreseeable future for the WCC/RC Joint Working Group and for the Travel Assistance Fund.

VI. Commission on Inter-Church Aid, Refugee and World Service

a) Service Programme Operations 1971

18. The approved budget for 1971 amounts to $ 1,901,500. A forecast of probable actual expenditure in 1971, taking accou of the revaluation of the Swiss franc, salary increases from April 1, 1971 and other known developments, was prepared for the Commission meeting in June. This forecast indicated probable actual expenditures in 1971 totalling $ 1,881,100. Forecasts of income were presented to the same meeting sugges ing that income in 1971, including the maximum authorised us of interest earnings for Service Programme income, might amou to about $ 1,868,000 but might perhaps be somewhat lower. Th figures suggest that there might be a deficit of about $ 13,100, though if income does not reach the estimated level the final deficit might be a little higher. There is a balance of $ 84,504 in the Unappropriated Balance which could be used to cover any deficit.

b) Service Programme Budget 1972

19. The Commission, at its meeting in June 1971, examined a proposed Service Programme budget for 1972 and, after making some revisions, agreed to recommend to the Executive Committee:

> that approval be given to a Service Programme budget for 1972 totalling $ 2,067,380 on the understanding that the position will be reviewed again at the November 1971 meeting of the Commission in the light of income potentialities for 1972.

It was AGREED that the above recommendation be adopted.

c) Travel Loan Fund

20. At its meeting in June, the Commission reviewed the position in respect of the two Travel Loan Funds - the joint ICEM/WCC Revolving Fund and the WCC Travel Loan Fund. The position in respect of the first and very much larger fund was found to be entirely satisfactory. The credit balance at the end of 1970 was $ 424,728 and is expected to be much the same at the end of 1971. The balance on the WCC Travel Loand Fund is declining but still amounted to $ 63,280 at the end of 1970. If this fund should move into deficit at the end of 1971, as may happen, there are possibilities of special contributions to feed the fund to make possible the movements of the special case load helped from this fund and there will be available a balance of about $ 180,000 on the Travel Loan Reserve at the end of 1971 which could if necessary be used to feed the fund.

VII. Commission on World Mission and Evangelism

a) Operating Fund - 1971 activities

21. The approved 1971 budget for the Operating Fund amounts to $ 304,100. Most expenditure against the Operating Fund is incurred in Switzerland and therefore the continuance of operations at the same rate of expenditure will result in increased expenditure expressed in terms of dollars. Actual expenditure to June 30, 1971, after taking account of the effects of revaluation for May and June, was within the level of the authorised dollar budget. Total income in 1970 amounted to $ 295,752 and there are good reasons for hoping that 1971 income will rise to the full budget level of $ 304,100. Income in terms of Swiss francs will, of course, be adversely affected by the revaluation of the Swiss franc. It is not yet possible to state with confidence whether the year's accounts will close without deficit. It is, however, foreseen that if there should be a deficit, it will not be large. A surplus of $ 18,135 on 1970 operations was added to the Working Capital Fund, raising the total to $ 111,906. If there should be a small deficit on 1971 operations, it could be covered from the Working Capital Fund.

b) Operating Fund - 1972 Budget

22. The Divisional Committee meets only at the end of September and has not yet taken action on a 1972 budget. The Finance Sub-Committee therefore agreed to recommend:

> that, as has been done in several past years, action to authorise the 1972 budget for the Operating Fund of CWME be postponed until the February meeting of the Executive Committee.

It was AGREED that the above recommendation be adopted.

c) Other activities

23. The various other activities of CWME - under Programme Askings and the operations of TEF, ACLD and CMC - which considerably exceed in amount the total of operations under the Operating Fund, are being conducted within the limits of available resources and give rise to no particular financial problems at this time.

VIII. Commission on the Churches' Participation in Development

24. The Commission held its second meeting July 14 - 19, 1971. Resources are now available for the work, the structure of operations is taking shape and it was possible to approve for recommendation to the Executive Committee a budget and to take decisions regarding initial grants.

25. Income received or pledged totalled $ 2,255,730. In addition, there have been further receipts and pledges since the Commission meeting. The Commission agreed:

> to recommend for approval to the Executive Committee expenditure budgets:
>
> a) for 1971 of Fr. 417,500 plus $ 102,200, equivalent at present rates of exchange to a total of $ 203,300; and
> b) for 1972 of Fr. 570,500 plus $ 287,500, equivalent at present rates of exchange to a total of $ 428,700.

It was AGREED that the above recommendations be adopted.

26. The Commission at its July meeting also agreed:

> to authorise for the present allocation of funds as follows:

to:	Recognised Development Agencies	$ 108,500
	Continuing Planning Processes	115,000
	Programme operations	84,000
		307,500
	Staff authorisations	10,000
		$ 317,500

It will be observed that the total of the amounts committed is substantially below the total amount of resources received or pledged.

IX. Investment Portfolios

27. The Finance Sub-Committee reviewed the investment portfolios of the World Council and decided that no action is needed at the present time but that plans be prepared at the February 1972 meeting for a fuller discussion of investment policies at the meeting of the Finance Committee in August 1972.

X. Property Adjoining Ecumenical Centre

28. The Finance Sub-Committee was informed that it has not so far been possible to raise the money necessary to pay for the adjoining property and become effective owners of it. The General Secretary will be meeting with the three guaranteeing churches later this month to discuss possibilities of carrying this transaction to a successful conclusion.

29. The three guaranteeing churches have agreed to extend their guarantees for one further year to June 30, 1972, pending the discussion with the General Secretary planned for September 1971. They have however, agreed to this extension only on the condition that they are from July 1, 1971 relieved of the responsibility for reimbursing to the World Council current outlays on the project - mainly interest on the loan. The Finance Sub-Committee, recognising the very real help which has been given by the three guaranteeing churches and that negotiations are in process regarding the steps which can be taken to bring this project to a successful conclusion, agreed to recommend:

> that authority be given for World Council resources to be used to finance current expenses for this project (presently running at about Fr. 300,000 p.a.) from July 1, 1971, provided that the original agreement with the three guaranteeing churches is modified so that the World Council would have priority claim on any proceeds of sale, if it becomes necessary to sell the property, for the reimbursement of those expenses.

It was AGREED that the above recommendation be adopted.

XI. Ecumenical Press Service - Accounts for 1970

30. The Finance Sub-Committee, on behalf of the World Council of Churches as one of the ecumenical organisations sponsoring EPS, examined the audited accounts for 1970 and recommends:

> that the Executive Committee in the name of the World Council - which is one of the bodies sponsoring EPS - accept the audited accounts of EPS for 1970 and receive the auditors' report on them.

It was AGREED that the above recommendation be adopted.

XII. 1972 Budget of the U.S. Conference for the WCC

31. The Finance Sub-Committee was informed that the presently proposed 1972 budget is $ 88,350 - a lower figure than has applied for several years - and, recognising that some modification might prove necessary, recommends:

that a budget limit of $ 90,000 be established for the 1972 budget of the U.S. Conference for the WCC.

It was AGREED that the above recommendation be adopted.

XIII. Appointment of Auditors for 1971 accounts

32. The Finance Sub-Committee recommends:

that the auditors of the 1970 accounts be re-appointed to audit the 1971 accounts.

It was AGREED that the above recommendation be adopted.

XIV. Computer Operation

33. The Finance Sub-Committee considered what action should be taken to permit a decision as to whether the continuance of the recently installed computer operation was financially defensible, in view of the difficulties faced at this time. The accounts of the World Council have been handled by computer since January 1, 1971 and that system has operated effectively. Delays have, however, been experienced in bringing into operation the other initially planned applications. The project activities of CICARWS and the periodicals adctivities will be handled by computer from October 1971 and salaries from about July 1972.

34. As a result, the period of incomplete use of the computer would be longer than originally foreseen and the planning for further uses to achieve economic utilisation of the computer would be delayed. Proposals for the allocation of the total cost of the computer operation proportionately to those using its services had led to high levels of proposed charges and therefore to criticism.

The Finance Sub-Committee recommends:

a) that the services of outside experts be sought urgently to examine:

i) whether the presently planned uses of the computer are considered technically sound and economically justified;

ii) whether there are other uses within the WCC which can, on an economic and justified basis, be envisaged;

iii) whether the equipment at present rented by the World Council is the most suitable for the uses foreseen under i) and ii) above;

iv) whether, when all planned applications are fully

operative, the computer section can be expected to operate on the basis that reasonable and justified charges for services rendered will cover the total cost of the operations; and

v) how long it will take to reach the point of operating on a balanced budget and what deficit must be foreseen in the intervening period.

b) that the Chairman of the Finance Sub-Committee be authorised, on the basis of recommendation from the Director of Finance and Central Services, to select the outside experts to be asked to carry out the above mandate.

It was AGREED that the above recommendations be adopted.

In the light of a report to be submitted to the Finance Sub-Committee in February 1972, a choice will need to be made between two alternatives. Should the computer operation be continued, if so, should the presently rented equipment be retained and how, if the question arises, should any deficit foreseen under a) v) above be covered? Alternatively, what procedures should be adopted to handle the accounting and other activities presently planned for the computer operation?

XV. Retirement and Provident Foundations

35. Since the appointments of the present board members expire at this time and the vacancy caused by the death of Bishop Ernest Reed has not been filled, the Finance Sub-Committee recommends:

a) Pension Fund

i) that the Executive Committee re-appoint for a further period of three years

Dr. Ernest A. Payne C.H. as Chairman
and Dr. Jacques Rossel
and Mr. Wim Schot
as members of the Board of the Fund

ii) that the Executive Committee appoint

The Rt. Hon. the Earl of March
to be a member of the Board of the Fund.

It was AGREED that the above recommendations be adopted.

b) Provident Fund

i) that the Executive Committee re-appoint for a further period of three years

Dr. Ernest A. Payne C.H. as Chairman
and Dr. Jacques Rossel
and Mr. Wim Schot
and Mrs. P.M. Saunders
as members of the Board of the Fund;

ii) that the Executive Committee appoint

The Rt. Hon. the Earl of March to be a member of the Board of the Fund.

It was AGREED that the above recommendations be adopted.

XVI. Merger of WCC and WCCE

36. The Finance Sub-Committee, on recommendation from the WCCE recommends that in order to facilitate the transfer of funds of and future bequests and gifts in favour of WCCE and to facilitate the development of financial and other support for the educational work of the WCC:

the Executive Committee authorise the establishment, if found desirable, of an appropriate legal entity in the USA, closely linked with the U.S. Conference for the WCC, with some title such as "World Christian Education".

It was AGREED that the above recommendation be adopted.

Lord March said that while the immediate short-term crisis had been met, the financial situation would continue to require close attention during the coming months. He felt he must add a word of gratitutde for a job well done to the General Secretary and other members of staff who carried the main burden of fund-raising for the work of the Council.

22. Report of Nomination Sub-Committee

General Simatupang presented the report of the Nomination Sub-Committee. This was adopted by the Executive Committee as follows:

1) Guided by the following resolution of the Central Committee at Addis Ababa:

' that the Central Committee give power to the Executive Committee to appoint not later than January 1, 1972, Unit Committees for the three Programme Units and to revise the size and composition of the Unit Committees'.

the Executive Committee AGREED -

1) that the Unit Committee of Unit I should have 46 members instead of 42 as indicated in paragraph 70, page 167 of the Addis Ababa Committee minutes; and

2) that the Unit Committee of Unit III shall have 11 Central Committee members instead of 10 as indicated in paragraph 90 of the Addis Ababa Central Committee minutes.

2) Unit Committee I. It was AGREED that the following be appointed to Unit Committee I:

**	1.	Bishop Karekin SARKISSIAN (Chairman)	Armenian Apostolic Ch. Lebanon
*	2.	Prof. Savas AGOURIDES	Church of Greece
*	3.	Prof. Dr. Hendrikus BERKHOF	Netherlands Reformed Church
	4.	Prof. L. Charles BIRCH	Methodist Ch. of Australasia
*	5.	Metrop. Anthony BLOOM	Russian Orthodox Church
*	6.	Principal Dr.J.R.CHANDRAN	Church of South India
*	7.	Rt. Rev. Ban it CHIU	Anglican Ch.of Singap.&Malaysia
**	8.	Dr.(Mrs.)Kiyoko Takeda CHO	United Ch. of Christ in Japan
*	9.	Metr.ChrysostomosKONSTANTINIDIS	Ecum.Patr.of Constantinople
*	10.	Principal Olle ENGSTROEM	Mission Covenant Ch.of Sweden
*	11.	Rev.Hans Alfred FREI	Old Catholic Ch.of Switzerland
*	12.	Metropolitan Ignatios HAZIM	Greek Orth.Patr.of Antioch,Leb.
	13.	Miss Christian HOWARD	Church of England
**	14.	Mr. David E. JOHNSON	Episcopal Church, USA
	15.	Dr. Tracey K.JONES Jr.	United Methodist Church, USA
*	16.	Rt.Rev.Josiah M. KIBIRA	Evang.Luth.Ch. in Tanzania
	17.	Father Emmanuel LANNE	Roman Catholic Church, Belgium
	18.	Rev. James M. LAWSON	United Methodist Church, USA
*	19.	Rev.(Miss)Ching-Chee LEE	Church of Christ in China, The Hong Kong Council
**	20.	Prof.Dr.Jan Milic LOCHMAN	Evang.Church of Czech Brethren
**	21.	Rev.Dr. Robert J. MARSHALL	Lutheran Church in America
*	22.	Bishop James K. MATHEWS	United Methodist Church, USA
	23.	Rev. Jacques MAURY	Reformed Church of France
	24.	Dr. Margaret MEAD	Episcopal Church, USA
	25.	Prof. Jean MEYENDORFF	Orthodox, USA
	26.	Dr. Soritua A.E. NABABAN	Prot.Christ.Batak Ch.,Indonesia
	27.	Prof. Dr.J.Robert NELSON	United Methodist Church, USA
*	28.	Metropolitan NICODEMOS	Church of Greece
*	29.	Rev. Albert Th. NYEMB	Presb.Ch. of Cameroon
	30.	Prof. S.L. PARMAR	United Church of North India
*	31.	Metrop. PARTHENIOS-ARIS	Greek Orth.Patr.of Alexandria, Libya
*	32.	Rev.Victor RAKOTOARIMANANA	Church of Jesus Christ in Madag.
**	33.	Rev.Dr. Jacques ROSSEL	Swiss Prot. Church Federation
*	34.	Rev. T.S. SIHOMBING	Prot.Christ.Batak Ch.,Indonesia
*	35.	Dr. Günter SCHOLZ	Fed.ofEvang.Ch. in DDR
*	36.	Rt.Rev.Bishop K. STØYLEN	Church of Norway
*	37.	Rev.Dr. T. Watson STREET	The Presb. Church in the US
	38.	Prof.Dr. Masao TAKENAKA	United Church of Christ in Japan
*	39.	Rev. Edwin L. TAYLOR	The Methodist Ch.in the Caribbean and the Americas, West Indies
*	40.	Rt. Rev.Oliver S. TOMKINS	Church of England
*	41.	Father T.Paul VERGHESE	The Orth.Syr.Ch.of the East,India
*	42.	Prof.Archpriest L.A.VORONOV	Russian Orthodox Church

Note: 4 additional members to be appointed when the Executive Committee has appointed the Working Group on Dialogue with Men of Living Faiths and Ideologies.

* Central Committee member ** Central & Executive Committee member

3) Unit Committee II. It was AGREED that the following be appointed to Unit Committee II:

**	1. General T.B. SIMATUPANG (Chairman)	Indonesian Christian Church
*	2. Rev. E. George BALLS	Church of Scotland
*	3. Bishop Dr.Tibor BARTHA	Reformed Church of Hungary
	4. Mr. Jacques BEAUMONT	Reformed Church of France
**	5. Dr. Jean B. BOKELEALE	Church of Christ in Congo
	6. Dr. Orlando Fals BORDA	Presbyterian, Colombia
*	7. Archimandrite N.BOZABALIAN	Armenian Apostolic Ch.,USSR
	8. Mr. Charles Edward BROWN	United Methodist Church, USA
*	9. Mr. Alexey S. BUEVSKIY	Russian Orthodox Church
	10. Rev.G.CASTILLO-CARDENAS	Presb.Church of Colombia
	11. Rev. José CHIPENDA	Church of Christ in Angola
	12. Mr. Olle DAHLEN	Mission Covenant Ch., Sweden
*	13. Miss Jean FAIRFAX	United Church of Christ, USA
**	14. Mr. Juan V. FAUNE	United Ch.of Christ in the Philippines
*	15. Rev. Russell N. GILMORE	Churches of Christ in Australia
	16. Dr. Ernest GROSS	United Methodist Church, USA
*	17. Dr. Edler G. HAWKINS	United Presb.Ch in the USA
*	18. Prof.Dr.Heinz Joachim HELD	Evang.Ch.of the River Plate, Argentine
	19. Dr. Jürgen HILKE	Evang.Church in Germany(Luth.)
*	20. Rt.Rev.John E. HINES	Episcopal Church, USA
	21. Miss Theressa HOOVER	United Methodist Church, USA
	22. Mr. Lakdasa HULUGALLE	Anglican Church, Ceylon
	23. Mr. Bola IGE	Ch.of Prov.of W.Africa,Nigeria
*	24. Rev. Kiyoshi Ii	United Ch. of Christ in Japan
*	25. Metrop. JUSTIN(Moisescu)	Rumanian Orthodox Church
*	26. Mr. John C. KAMAU	Presb.Ch.of E. Africa, Kenya
*	27. Miss Carmencita P.KARAGDAG	Philippine Independent Church
	28. Ato Abebe KEBEDE	Ethiopian Orthodox Church
*	29. Rev. Johannes LANGHOFF	Church of Denmark
	30. Dr. In Ha LEE	Korean Christ.Ch.in Jap., Korea
*	31. Rev. Benjamin LOCHER	Evang.Church in Germany (Ref.)
*	32. Rt. Rev. Janani LUWUM	Church of Uganda
	33. Mr. James MACCRACKEN	United Presb.Ch. in the USA
*	34. Prof. Roger MEHL	Ref.Ch.of Alsace & Lorraine, Franc
*	35. Dr. Robert V. MOSS	United Church of Christ, USA
*	36. Rev. D.M. MUSUNSA	United Church of Zambia
	37. Rev. Albert NICOLAS	Reformed Church of France
**	38. Dr. Ernest A. PAYNE	Baptist Union of Gr.Brit.&Ireland
	39. Bishop Antonio RAMOS	Prot. Episcopal Ch., Costa Rica
**	40. Prof. Todor SABEV	Bulgarian Orthodox Church
*	41. Bishop SAMUEL	Coptic Orthodox Church, Egypt
*	42. Bishop D. Kurt SCHARF	Evang.Church in Germany(United)
	43. Mr. Charles SHERMAN	Episcopal Church, Liberia
*	44. Bishop Roy H. SHORT	United Methodist Church, USA
	45. Präses Dr. Hans THIMME	Evang. Church in Germany (United)
*	46. Mr. William P. THOMPSON	United Presb.Ch. in the USA
	47. Mr. Aaron TOLEN	Presbyterian Church, Cameroon
*	48. President D. Adolf WISCHMANN	Evang. Church in Germany (Luth.)
	49. Mr. YAP Thiam Hien	Indonesian Christian Church
**	50. Rt. Rev. A.H. ZULU	Church of the Prov. of S.Africa

4) Unit Committee III. It was AGREED that the following be appointed to Unit Committee III:

1.	Mrs. Claire HARVEY(Chairman)	Methodist, USA
2.	Dr. J.A. ADEGBITE	Baptist Church of Nigeria
3.	Dr. Rubem A. ALVES	Presbyterian Ch. of Brazil
4.	Mr. Reineiro ARCE	Presbyterian Church, Cuba
5.	Bishop Mortimer ARIAS	Methodist Church, Bolivia
6.	Miss Peggy ASHBY	Presbyterian Ch. in Guyana
* 7.	The Hon. John BRADEMAS	United Methodist Ch., USA
* 8.	Mr. William CONTON	Ch.of the Prov.of W.Africa, Sierra Leone
* 9.	Rev. Abba G.E. DEGOU	Ethiopian Orthodox Church
10.	Mrs. Bertha EBE	Presbyterian Church,Cameroun
11.	Rev.Dr.Rafael GARCIA-MELY	United Ch.of Christ,Puerto Rico
12.	Mr. Francisco GRAALLS	Methodist Church, Uruguay
13.	Rev. Dietrich GUTSCH	Feder.ofEvang.Ch. in DDR(United)
14.	Dr. David R. HUNTER	Episcopal Church, USA
15.	Mr. Penry JONES	Presbyterian Church of England
16.	Miss Musonda KALAFAYE	United Church of Zambia
*17.	Rev.Dr. Won Yong KANG	Presb.Ch. in the Rep. of Korea
18.	Rev. Norbert KLEIN	Evang.Ch. in Germany (Luth.)
19.	Mr. J. Victor KOILPILLAI	Methodist Ch.of Southern Asia, India
20.	Mr. Christopher LABANI	Lutheran Ch. in Tanzania
21.	Mr. Albert LAHAM	Greek Orth.Patr.of Antioch & all the East, Lebanon
*22.	The Ven. E.S. LIGHT	The Anglican Church of Canada
23.	Dr. Manfred LINZ	Evang. Ch. in Germany (Lutheran)
24.	Dr. Robert C. LODWICK	United Presb.Ch. in the USA
25.	Mr. Joachim LUDWIG	Ref.Ch.of Alsace & Lorraine,France
26.	Mr. Ezekiel C. MAKUNIKE	Methodist Church, Rhodesia
*27.	Rev.Dr. José MIGUEZ-BONINO	Evang.Methodist Ch.of Argentina
*28.	Miss Lois C. MILLER	United Methodist Church, USA
29.	Dr. Stephen T. MOON	Presb.Ch.in the Rep. of Korea
30.	Dr. W.P. NAPITUPULU	Prot.Christ.Batak Ch.,Indonesia
**31.	Bishop Dr. Roy C. NICHOLS	United Methodist Church, USA
32.	Rev. Walter PERSSON	Mission Covenant Ch. of Sweden
33.	Rt. Rev. PITIRIM	Russian Orthodox Church
34.	Mrs. Renake SOMASEKHAR	Church of South India
35.	Prof. Toshikazu TAKAO	United Church of Christ, Japan
36.	Miss Betty THOMPSON	United Methodist Church, USA
*37.	Archbishop VLADIMIR	Russian Orthodox Church
**38.	Dr. Richard von WEIZSAECKER	Evang. Church in Germany(United)
**39.	Mrs. Janet WESONGA	The Church of Uganda
40.	Mr. Jan-Erik WIKSTROEM	Mission Covenant Ch. of Sweden

Note: The Officers of the Executive Committee are authorized to appoint at their November meeting the remaining members up to a maximum of 60.

5) In reply to comments by Metropolitan Nikodim regarding more proper representation on the Committees from Churches of Eastern Europe, the Officers at their November meeting were asked to consider the matter and bring proposals to the Executive Committee in New Zealand to ensure this, if necessary.

6) Commission on World Mission and Evangelism. It was AGREED -

that the Executive Committee request the Officers at their November meeting to compile a list of 42 participants in the meeting of the Commission on World Mission and Evangelism in January 1973, to be ratified by the Executive Committee at its meeting in New Zealand in February 1972.

23. Theological School, Halki

Dr. von Weizsäcker reported on behalf of the sub-committee appointed to consider the question of the closing of the Theological School at Halki that it was the opinion of the members that this was in contravention of Turkish law and of the Treaty of Lausanne. During the course of the meeting a message from Geneva had advised that no action be taken which might disturb steps which were under contemplation. The sub-committee recommended that should these ongoing steps not lead to immediate success, the General Secretary should get into touch with member churches in the United States, Great Britian, France, West Germany and Switzerland and with the Orthodox Church of Russia in order to discover whether these churches are willing and able to get into touch with their Foreign Office regarding what common steps might be taken through diplomatic channels to intervene either through the Turkish Embassies in their own countries or through their Embassies in Ankara. The argument should be based on the following facts:

a) The faculty of Halki is the link between the Christians in Turkey and churches in the countries mentioned above.

b) Without Halki there would be no priests for the Orthodox community in Turkey or outside, particularly those which receive guest workers from Turkey.

c) Without Halki there would be no Orthodox theological school in the Islamic world and no education for this minority.

Based on these arguments the sub-committee felt that the member churches mentioned above would be able to furnish a reasoned case for discussion with their own Government or with Turkish representatives.

The sub-committee suggested that the General Secretary should keep in touch with developments and decide what would be the right moment to approach these member churches.

Metropolitan Nikodim asked that the churches concerned should

be furnished with documentation concerning the Lausanne Treaty and the Turkish Law as would enable them to state their case properly.

24. Report of Staffing Sub-Committee

The report of the Staffing Sub-Committee was approved in closed session and is circulated separately to members of the Executive Committee.

25. Expression of thanks

Dr. Thomas expressed the deep gratitude felt by all members of the Executive Committee to the Holy Synod of the Bulgarian Orthodox Church for the generous hospitality which they had extended to the Committee. Thanks were especially due to Professor Sabev for the care which he had taken over all the preparations for the meeting and for the programme of entertainment which had been arranged. Dr. Thomas also thanked Pastor Assen Simeonov, President of the Congregational Church in Bulgaria, for his help and particularly for his service as interpreter. The General Secretary was asked to write to those concerned conveying an official message of thanks on behalf of the Committee.

APPENDIX I

REPORT OF THE COMMITTEE ON PRIORITIES

Adopted by the Executive Committee, Sofia, September 1971 - See Minutes pp. 9 - 11.

In response to the mandate of the Addis Ababa Central Committee we submit this report. Our initial assignment at Addis Ababa was to deal with the 1972 budget crisis. However, we have included additional suggestions which we hope will prove helpful to the Executive Committee.

Needless to say, our task would have been impossible without the careful cooperation and work of the General Secretary, the Staff Executive Group, and the Department of Finance and Central Services.

I. PROPOSED REVISED CRITERIA FOR JUDGING ALL WCC PROGRAMME PRIORITIES.

A. In formulating priorities the functions and purposes of the World Council of Churches as set out in the proposed revised Constitution (Central Committee minutes, Addis Ababa, pp.203f must be remembered.

> "The World Council of Churches is constituted for the following functions and purposes:
>
> (1) To keep before the churches the goal of unity in one faith and in one eucharistic fellowship and to foster the progressive manifestation of this unity and the expression in worship of our common life in Christ.
>
> (2) To facilitate the common witness of the churches in each place and in all places.
>
> (3) To express the common concern of the churches in the service of human need, the breaking down of barriers between men, the promotion of brotherhood, justice and peace.
>
> (4) To foster the renewal of the churches in unity, worship, mission and service.
>
> (5) To establish and maintain relations with national councils and regional conferences of churches, world confessional bodies and other ecumenical organizations.
>
> (6) To carry on the work of the world movements for Faith and Order and Life and Work and of the International Missionary Council and the World Council of Christian Education".

B. Furthermore, the questions cited by our Committee at Addis Ababa remain helpful ones in reviewing the present programmes of the WCC. The three questions are:

(1) What does the changing situation in the churches and in society indicate about the priority of a particular programme in the WCC ?

a) as significant now as when it originated.
b) a necessary response to recent crucial development.
c) significant for the future as well as for the present.

(2) What do the interests of the member church constituency indicate about the priority of a programme in the WCC ?

a) is demanded by the constituency
b) although not demanded by the constituency, is of such significance as to call for introduction to the constituency
c) benefits a segment of the constituency which deserves special consideration.

(3) What are the alternatives open to the WCC in getting a particular programme need met ?

a) can be done only by the WCC
b) can be done better by the WCC than any other organization or institution
c) could serve best by stimulating another organization to do the programme
d) should be conducted as a pioneering effort with a time limit perhaps later to be transferred to others.

C. It is recognized that changes have taken place since 1948 which affect the constituencies and their interpretation of what they can contribute to and expect from the World Council. Some of these changes are:

(1) The cultural diversity, social concerns and spiritual heritages which new member churches and groupings have brought into the ecumenical movement without having always the power to influence decision making;

(2) The need to maintain a balance between inherited functions such as those of Faith and Order, CWME and so forth, and the newly developed concerns such as Development, Racism. Dialogue and so forth, some of which challenge the established structures both of the member churches and of the Council;

(3) More diversified methods of planning, study and work based on clear acceptance of the cultural diversities of people within the ecumenical movement, their different styles of thinking and fundamentally distinctive approaches to the problems of human life.

D. Although decisions on priority are immediately required because of the present financial situation, it is necessary to recognize that the question of priorities for the World Council in the '70s and beyond needs deeper and wider discussion than is possible in any one brief period of time. Therefore decisions as to priorities in the immediate future can only be seen as an interim measure within a long-range process.

E. The following priorities are recommended for all Units in 1972 and through the 1975 WCC Assembly:

(1) Programmes that promote the commitment of the churches to a world-wide fellowship of faith for mutual enrichment and correction in understanding and action.

(2) Programmes of a catalyctic nature that:

i) stimulate member churches to renewal in thought and action
ii) stimulate non-church groups to an awareness of member church concerns and member churches to an awareness of non-church concerns.

(3) Operational programmes should have a priority only if they have the broad based support of member churches, are limited in duration and sufficiently effective to make an impact.

(4) Availability of finance should always be tested against the above criteria.

F. We recommend to the Executive Committee that every programme unit and sub-unit of the WCC be notified that it should test its present and proposed programmes by these criteria and priorities.

II. RECOMMENDATIONS FOR A PERMANENT PRIORITIES COMMITTEE

We recommend that:

(1) there be a standing Priorities Committee constituted as a sub-committee of the Executive Committee;

(2) the Executive and Central Committees retain their responsibility for policy, including decision on priorities, in accordance with Rule V.2;

(3) the Priorities Committee consist of five members of the Executive Committee;

(4) the Priorities Committee meet in connection with each meeting of the Executive Committee and at such other times as the Committee considers necessary;

(5) the Priorities Committee consult with and receive advice from the General Secretary and the Staff Executive Group;

(6) the Priorities Committee be responsible for making recommendations about priorities in the work of the WCC through a continuous evaluation of all activities, both present and proposed, and not exclusively arising from financial considerations.

III. REPORT AND RECOMMENDATIONS FOR WCC PROGRAMMES FOR 1972

The Priorities Committee, in accordance with its mandate, received and reviewed a report from the General Secretary making suggestions as to the programmes and activities which could, as priority items, be carried out under the General Budget in 1972 within the limits of the resources forecast as available for the financing of those activities. The General Secretary's suggestions were based on a report made to him which had been prepared by a sub-committee of the Staff Executive Group, including representation of the three Units, Bossey, Finance and Central Services and General Secretariat, and had been approved by the full Staff Executive Group.

The Priorities Committee, after examining the General Secretary's suggestions, concluded that they were prepared in accordance with the criteria established at its meeting in Addis Ababa. Some modifications of detail and of presentation of the suggestions originally submitted were made in consultation with the General Secretary, in the light of later developments and information which became available after the original presentation had been prepared, and are incorporated in the presentation given later in this report. Before submitting the detailed suggestions, the Priorities Committee draws attention to the following facts:

a) The Priorities Committee is informed that the adoption of the detailed suggestions set out below would make possible the presentation of a balanced General Budget for 1972 but has not sought to study the forecasts of income and expenditures on which that statement is based, since that would be the responsibility of the Finance Sub-Committee.

b) The Priorities Committee notes the resulting General Budget totalling Fr. 5,565,314 would include a provision of about Fr. 240,000 for Contingencies. This is about the same amount as has been provided in recent years but might prove inadequate in view of the many uncertainties of this period, particularly the world monetary crisis.

c) The Priorities Committee notes the many uncertainties involved in any estimation at this time of probable 1972 income. The forecasts may prove too high by reason of modifications in international rates of exchange. On the

other hand, the level of some member church contributions is as yet undecided and total member church contributions could exceed present estimates.

d) In the detailed presentation which follows, the amounts indicated as 'savings' represent an estimation of the expense which would fall on the General Budget if the several suggestions are not implemented.

e) Most of the 'savings' involve either reductions of programme and staff or contributions from one sub-unit towards the financing of the work of another sub-unit. All proposals have been accepted by the responsible staff, in some cases after consultation with the Officers of the Commission or Working Group for the sub-unit, but in almost all cases the proposals still await formal approval by the appropriate Commission or Working Group.

f) In order to achieve this objective of making possible the adoption of a balanced budget, the detailed proposals have the effect of meeting the inadequacy of forecast income by measures which foresee:

(i)	reducing expenditure by	Fr.	249,920
(ii)	seeking extra contributions in money or secondment totalling	Fr.	427,288
(iii)	seeking contributions from other separate budgets of the WCC totalling	Fr.	636,480
	Total	Fr.	1,313,688

In the detailed presentation, each proposed saving is indicated as falling into category (i), (ii) or (iii). The 'savings' under (iii) above reflect an extension of the policy of financing some programmes previously entirely supported out of contributions from the general treasuries of member churches with income from the specialized agencies of those churches since these programmes are within their special fields of concern (e.g. Mission Boards or Societies, Service agencies, etc). The proposals are justified by the fact that the programmes or activities in question are of direct interest to the contributing bodies (e.g. Dialogue with Men of Living Faiths to the Commission on World Mission and Evangelism) or are of common irterest to all parts of the World Council and therefore should be financed from all main streams of basic support (e.g. Communication). The proposals reflect the principle that support for the General Budget should come from regular contributions of the member churches.

The detailed suggestions of the General Secretary, which the Priorities Committee endorses and submits to the Executive Committee are:

Unit I on Faith and Witness

a) Church and Society

proposed revised 1971 budget Fr. 244,850
proposed 1972 budget Fr. 254,800

Staff and programme maintained
Resources from Violence-Non Violence project to be used to cover approx. half expenses for Executive staff member working on this project.

'saving' on General Budget by extra income Fr. 42,800 (ii)

b) Faith and Order

proposed revised 1971 budget Fr. 431,350
proposed 1972 budget Fr. 432,000

Staff and programme maintained
Resources to be requested for work on Church Union and the Unity of the Church

through project askings from CWME in relationship with Joint Action for Mission Fr. 25,680 (ii)
Fr. 25,680 (iii)

'saving' on General Budget by extra income Fr. 51,360

c) Dialogue with Men of Living Faiths and Ideologies

proposed revised 1971 budget Fr. 166,850
proposed 1972 budget Fr. 133,500

Staff and programme maintained
CWME requested to contribute Fr. 68,480 (approx. 1/2 of budget) towards expense.
Any additional staff needed to be secured through secondment or programme project askings

'saving' on General Budget by extra income Fr. 68,480 (iii)

Unit II on Justice and Service

d) Programme to Combat Racism

proposed revised 1971 budget Fr. 214,000
proposed 1972 budget Fr. 264,990

Staff and programme maintained
Resources towards budget to be
secured to extent of Fr. 85,600
from unearmarked income for
Race Programme or inclusion of
administrative expense in
projects

'saving' on General Budget
by extra income Fr. 85,600 (ii)

e) Commission of the Churches on International Affairs

proposed revised 1971 budget Fr. 416,170
proposed 1972 budget Fr. 406,524

Authorized Geneva staff 4 Executives
with 1 post unfilled in 1971.
Proposed limit Geneva staff to
3 Executives

saving on General Budget Fr. 55,000 (i)

Proposed to move N.Y. Office to less
expensive accomomodation,
possibly Inter-Church Centre

saving on General Budget Fr. 20,000 (i)

Increased support from CICARWS
(Fr. 42,800)
and contribution from CCPD
(Fr. 64,200)
already reflected in quoted
budget figures.

'saving' on General Budget
by extra income Fr. 107,000 (iii)

Unit III on Education and Communication

f) Renewal and Renewal Movements

proposed revised 1971 budget Fr. 690,600
proposed 1972 budget Fr. 575,676

Proposed reduce staff on E.Y.S. by 1 Executive while requesting CICARWS to maintain support at previous level

saving on General Budget Fr. 42,800 (i)

Note: The staff in this sub-unit was cut in September 1970. A further saving between 1971 and 1972 arises from increased designated support for work in the field of Family Counselling and Planning.

g) Renewal through Communication

proposed revised 1971 budget Fr. 932,420
proposed 1972 budget Fr. 831,988

Proposed contribution towards Communication work from:

CWME	Fr. 42,800
CCPD	Fr. 29,960
PCR	Fr. 12,840
	Fr. 85,600

'saving' on General Budget by extra income Fr. 85,600 (iii)

Proposed reduction of staff by 2 Executives by combining posts of Director and Senior Press Officer and abandoning executive posts of French and German writers but creating 1 new Executive post combining some of those functions.

saving on General Budget Fr. 75,000 (i)

Proposed revised plan with monthly EPS plus 11 EPS issues p.a. at "mid-month" in place of 47 issues of weekly EPS.

saving on General Budget Fr. 40,000 (i)

(All of the above "economies" are reflected in the budget figures given for 1972).

Proposed editing of IRM and Ecumenical Review jointly by Publications Office
(No immediate saving).

h) Relations with the Constituencies

proposed revised 1971 budget Fr. 105,950
proposed 1972 budget Fr. 36,880

Staff and programme maintained but support (reflected in budget figures) requested from:

CWME	Fr. 34,240
CICARWS	Fr. 34,240
	Fr. 68,480

'saving' on General Budget by extra income Fr. 68,480 (iii)

i) Meetings of Central and Executive Committees

proposed revised 1971 budget Fr. 490,000
proposed 1972 budget Fr. 420,000

Proposed to request contributions from:

CICARWS	Fr. 64,200
CWME	Fr. 21,400
	Fr. 85,600

'saving' on General Budget by extra income Fr. 85,600 (iii)

j) Ecumenical Institute

proposed revised 1971 budget Fr. 838,650
proposed 1972 budget Fr. 919,550

Proposed 4th professorial post to be filled only if possible by secondment

saving on General Budget Fr. 40,000 (i)

Seek designated contributions for the support of the Ecumenical Institute for Fr. 175,000

'saving' on General budget by extra income — Fr. 175,000 (ii)

k) Library

proposed revised 1971 budget Fr. 40,470
proposed 1972 budget Fr. 40,900

General Budget bears costs of work on archives purchase of new books, etc. Other costs shared. Proposed reduce expenses.

saving on General Budget — Fr. 17,120 (i)

l) Finance and Central Services

proposed gross revised 1971 budget Fr. 1,261,200
proposed gross 1972 budget Fr. 1,319,800

Proposed request contributions towards costs of Finance and Central Services from:

CWME extra	Fr. 21,400	(iii)
ACTS extra	42,800	(iii)
SODEPAX extra	42,800	(ii)
CCPD	42,800	(iii)
PCR	27,500	(iii)
CMC extra	18,840	(iii)
Education	21,400	(iii)
ERF	6,420	(iii)
CEC	10,700	(ii)
Migrant Comm.	4,708	(ii)
Cyclostyle extra	6,700	(iii)
Invest. Portfolio extra	7,780	(iii)
	Fr. 253,848	

saving on General Budget by extra income — Fr. 253,848

The Priorities Committee was informed that the questions which had been raised regarding the justification for the expenses of the computer operation and for the proposed charges to sub-units making use of the services of the computer would be the subject of special consideration by the Finance Sub-Committee.

If it should be found that income will prove greater than presently estimated, the additions which should be made to the General Budget, in order of priority, would be:

a) to take on the General Budget provision for the major expense of a Chairman for Unit III on Education and Communication;

b) to assure the financing of the budget of the Ecumenical Institute without recourse to seeking special contributions presently totalling Fr. 175,000;

c) to strengthen the Commission of the Churches on International Affairs by adding a fourth Executive Staff member in Geneva;

d) to strengthen the work of Renewal through Communication.

IV. CONCRETE RECOMMENDATIONS AND SUGGESTIONS FOR THE WORK OF THE PROPOSED PERMANENT PRIORITIES SUB-COMMITTEE

Having received a report from staff as to the programme changes now in process or contemplated, we report:

A. (1) The programmes listed below are presently scheduled to be terminated as follows:

a)	Humanum Study Portfolio		1974 (G.S.)
b)	Biblical Study Portfolio		1974 (G.S.)
c)	Salvation Today	March	1973 (I)
d)	Role of Christians in Changing Institutions	Autumn	1973 (I)
e)	The Future of Man and Society in a World of Science-based Technology	Summer	1974 (I)
f)	The Education Renewal Fund	July	1973 (III)
g)	Relationships with Regional and National Councils	July	1973 (III)
h)	New York Office (see minutes Central Cttee. Addis Ababa p.77)		1973 (G.S.)
i)	Programme to Combat Racism	December	1974 (II)
j)	Violence, Non-Violence and the Struggle for Social Justice	September	1973 (I)

(2) The following consolidations and staff reductions have been agreed or are under serious study:

a) Church Union Activity (F & O) and Joint Action for Mission (CWME) (I)

b) Administrative consolidation of Church and Society, Urban and Industrial Mission, Studies on Institutions (I)
c) Ecumenical Sharing of Personnel (I)
CICARWS teams and sharing of personnel (II)
Ecumenical Youth Service (III) and World Youth Projects (III)
d) A combined editorial office for Ecumenical Review (III) and International Review of Missions (I)
e) Finance Officer for Refugee Service December 1972 (II)
f) One Executive Staff Member, the work to be continued and reassigned (Health Programme, Literature Programme and Casa Locarno (II)
g) Possible consolidation of Orthodox and European Area Desks (II)
h) Concentration and possible reduction of Scholarships Programme with central emphasis on Asia, Africa and Latin America (III)
i) Committee on Church and Jewish People and Dialogue with Men of Living Faiths and Ideologies (I).

B. In the light of the above report we recommend that the proposed permanent sub-committee on Priorities, using the criteria for programme priorities as approved by the Central Committee at Addis Ababa and further developed by this Committee (see Section I of this report):

(1) Encourage the continuance of efforts of staff and sub-unit committees to consolidate programmes and reduce executive staff for administration where possible;

(2) Begin the process of examining the programmes due to terminate before 1975 (see A (1) above, a) to j) to decide whether they should be continued, modified, completely terminated, or all or part of their tasks assigned elsewhere;

(3) Examine the following new or developing programmes and purposes of the Council to the end that (properly placed in the structure) they are guided and directed in their development:

a) The Education Programme, especially in the light of the merger of the World Council of Christian Education (III)
b) The enhancement of relations with the Roman Catholic Church and the World Confessional Families
c) Priorities within Communication (ie. Radio-TV, Press, Publications etc. (III)
d) Renewal Movements and strengthening the leadership of Unit III
e) Dialogue with Men of Living Faiths and Ideologies (I)
f) The Programme of Faith and Order arising out of Louvain (I)
g) The three sponsored agencies of the Commission on World Mission and Evangelism (I)

h) The Commission of the Churches on International Affairs and its internal priorities including the emphasis on research and documentation, constituency education, relations with governments and inter-governmental organizations, peace-making, and advice to the WCC as a whole, its units and sub-units, its assistance to World Confessional Families and cooperation with the Roman Catholic Church (see b) above) (II)

i) The Commission on the Churches' Participation in Development, especially in the light of growing resources (II)

j) SODEPAX - its new focus and structure (see b) above) (II)

k) The Ecumenical Institute at Bossey, especially to determine whether any change in formal structural relationship to the WCC would enhance its world-wide ecumenical programme and to determine whether the establishment of a separate budget (to which the WCC General Budget would make a fixed Swiss franc contribution or meet a fixed percentage of total net cost) would increase total support and further improve its world-wide service especially to the Asian, African and Latin American constituency. Would a 'Third World' Travel Fund find wide support?

C. And we further <u>recommend</u> that the following programmes be examined as to their priority in the light of World Council purposes and the criteria set forth in this report:

a) Participation in Change (III)
b) Leisure Tourism (III)
c) Diakonia (II)
d) Family Counselling (III)
and
e) All programmes dependent on programme project support for staff and administration.

V. Having completed our assignment, including the suggestion of a continuing sub-committee on Priorities, we respectfully request that our Committee be dismissed by the Executive Committee.

Bishop Roy C. Nichols (Chairman)
President D.A. Wischmann (Vice-Chairman)

Professor S. Agourides
Rev. J.B. Bokeleale
Rt. Hon. the Earl of March
Rev. Dr. R.J. Marshall
Dr. R.V. Moss
Rev. Dr. E.A. Payne
Most Rev. Vladimir

Dr. K. Tracey Jones (Adviser)
Präses Dr. H. Thimme (Adviser)

Dr. M.M. Thomas (ex officio)

Mr. Kiyoshi Ii, who participated in the work of the Committee at Addis Ababa was unable to attend this meeting.

APPENDIX II

COMMISSION ON FAITH AND ORDER

Louvain, Belgium, August 2-13, 1971

CONCILIARITY AND THE FUTURE OF THE ECUMENICAL MOVEMENT

1. The Uppsala Assembly spoke of the World Council as a "transitional opportunity for eventually actualising a truly universal, ecumenical, conciliar form of common life", and suggested that the member churches should "work for the time when a genuinely universal council may once more speak for all Christians and lead the way into the future". This suggestion has provoked considerable discussion. The recent world meetings of the Lutheran World Federation, the Alliance of Reformed Churches, the Old Catholic Congress and the Anglican Bishops at Lambeth have all shown interest in the proposal. The Central Committee at its meeting in Addis Ababa (January 1971) has expressed the hope that the Faith and Order Commission would contribute to the clarification of the idea. The present paper is an attempt to respond to this request.

2. Meeting at Louvain we have considered the twofold suggestion of the Uppsala Assembly in the context of the main theme of our meeting - the Unity of the Church and the Unity of Mankind - and also in the context of the present wide-spread questioning and debate concerning the nature and goals of the ecumenical movement. No discussion of the future of this movement can take place except in the context of a concern for the whole of mankind. The ecumenical movement is concerned with the purpose of God for all mankind as it is revealed in Jesus Christ, and with the Church as instrument and first-fruit of that purpose. Therefore any discussion of its future must be concerned with the needs of all mankind for true community, and with the forms of church life which are relevant to these needs. It is in this context that we have to consider the suggestion of the Uppsala Assembly.

3. Conciliarity has been, in some form or degree, characteristic of the life of the Christian Church in all ages and at various levels. By conciliarity we mean the coming together of Christians - locally, regionally or globally - for common prayer, counsel and decision, in the belief that the Holy Spirit can use such meetings for his own purpose of reconcilin renewing and reforming the Church by guiding it towards the fulness of truth and love. Conciliarity can find different expressions at different times and places. The ecumenical movement has both challenged and helped us to seek appropriate conciliar forms for our own time. Facing the questions of the

contemporary world, and drawn together by a common desire to serve the Lord together in the whole life and mission of the Church, the churches have been led in our own time to develop new forms of - both within each church, and in councils of churches at the local, national, regional and world levels. It is important that we should reflect upon this fact, should endeavour to relate it to the conciliar experience of the Church in the past, and should seek more adequate forms of conciliarity for our day. In this connection we draw attention to the studies undertaken by the Faith and Order Commission on "Councils and the Ecumenical Movement" and on the Council of Chalcedon (1).

4. The report of the Uppsala Assembly first calls for "eventually actualising a truly ecumenical conciliar form of life" and then asks the churches to "work towards the time when a genuinely universal council may once more speak for all Christians and lead the way into the future". Though related these two suggestions need to be distinguished. The first points to a permanent feature of the Church's life, while the second refers to an event which may once take place. To accept the first suggestion of the Uppsala Assembly will mean that we seek to deepen the element of conciliarity in the life of the churches at all levels, local, regional and universal. The New Delhi statement on the nature of the unity we seek spoke of a "fully committed fellowship" both "in each place" and also universally embracing the Church in all ages and places. To accept conciliarity as the direction in which we must move means deepening our mutual commitment at all levels. This does not mean movement in the direction of uniformity. On the contrary, our discussions here at Louvain have emphasized the fact, that, if the unity of the Church is to serve the unity of mankind, it must provide room both for wide variety of forms, and for differences and even conflicts. The conciliarity of the Church requires the involvement of the entire lay membership, including as it should every segment of mankind. There must be opportunity within the life of the Church for each community of mankind to develop and express its own authentic selfhood; for the oppressed and exploited to fight for justice; and for the "marginal" people in society - the handicapped in mind and body - to make their own distinctive contribution. This becomes all the more necessary because modern technology has forced all mankind into a tight inter-dependence which constantly threatens freedom and individuality. The Church's unity must be of such a kind that there is ample space for diversity and for the open mutual confrontation of differing interests and convictions.

5. True conciliarity, moreover, has a temporal dimension; it

---

(1) Cf. WCC Studies No. 5 (1968, Geneva) and Ecumenical Review (Vol. XXII/4, October 1970).

links the past, the present and the future in a single life. This is part of the meaning of what New Delhi said about the unity of one committed fellowship "in all ages and all places" Through the work of the Spirit in the life of the Church we are enabled to discern his teaching through the words of the councils of the past. Within the living fellowship of the one Church we are enabled to enter into a conversation with the past, to put questions and to receive illumination on our own problems. We are not called upon simply to reproduce the words of the ancient councils, which spoke to different situations and in languages other than ours. But it is an essential part of our growth into full conciliarity that we should be continually engaged in a process of "re-reception" of the councils of the past, through whose witness - received in living dialogue - the same Holy Spirit who spoke to the Fathers in the past can lead us into His future.

6. The councils which have been created as expressions of the ecumencial movement in our time do not possess the fulness of conciliarity as it is to be seen in the great councils of the early Church. The reason of this deficiency is not in the first place their lack of universality. The central fact in true conciliarity is the active presence and work of the Holy Spirit. A council is a true council if the Holy Spirit directs and inspires it, even if it is not universal; and a universally representative body of Christians would not become a true council if the Spirit did not guide it. But the acceptance of a council as a true council in the full sense of the word implies that its decisions are accepted by the Church as fully authoritative, and that it has been marked by or has led to full eucharistic fellowship. However, the full acceptance of a council as authoritative has often taken a long period of time. It has not necessarily been the case that the complete binding authority of a council has been accepted in advance. We must therefore ask such questions as the following: What are the pre-conditions for a true council ? Could there be a "reunion council" which did not presuppose eucharistic fellowship and full consensus, but met seeking and expecting these as gifts of the Holy Spirit ? These - as well as many other questions providing the nature of representation, the role of bishops in a council, and other matters - require study. It is clear that the World Council of Churches and other similar regional and local councils are not in this full sense councils of the Church. They are meeting places for churches which are not yet in full communion and do not yet accept a common authority. They do nevertheless provide a framework within which true conciliarity can develop. In so far as they are guided and inspired by the Holy Spirit they have - if only in an anticipatory form - the character of conciliarity.

7. It follows what has been said so far that all conciliar bodies - whether local, national and regional councils, or world confessional families, or the World Council itself - should be urged to test their own life and work against this concept of true conciliarity. They should be asked to consider both the question how far a true conciliarity marks their existing life, and also the question whether their life and work are helping to prepare the way for a "genuinely ecumenical council".

8. We have begun by looking again at the Toronto Statement of 1950 on "The Ecclesiological Significance of the World Council of Churches". This statement marked, as it were, the starting point of our journey. It assured the member churches of the World Council of Churches that membership did not imply the relativising of their several ecclesiologies, nor the initial acceptance of any particular doctrine of the nature of the unity which God wills for the Church. It committed the churches to a serious conversation with a view to "unity based on the full truth", and to solidarity and mutual help. It makes clear that the Council does not claim to be itself the form of unity which God wills; it is not the end but a means - a place within which the churches can together seek for God's will concerning their unity. This remains true.

9. In the light of the experience of the past 21 years we can now say that the existence of the World Council of Churches has changed the situation in significant ways. For example:

(a) While the Council has no binding authority over its member churches, its only authority being "the weight which it carries with the churches by its own wisdom" (Temple), nevertheless the decisions of the Council have had a significant effect in the life of member churches. An outstanding recent example is the effect of the various actions of the Council, from the Second Assembly, on the race question.

(b) The World Council, through its own conciliar processes, has promoted the more vigorous development of conciliarity in the life of the member churches. The effect of its work has been to move the churches to take counsel together and within their own membership on matters which concern the common witness and service of the church in the world today.

(c) The World Council of Churches has provided a common life in which the area of eucharistic fellowship has been extended among many churches which previously did not have such fellowship with one another.

(d) The World Council of Churches has provided many opportunities for Christians to work and think together in

ways which are urgently needed for the total witness of the Church in the modern world, but for which existing structures provided no opportunity.

In other words, certain of the elements of true conciliarity have begun to appear, even if only in a very preliminary way, in the life of the Council. The life of the member churches, and their relation to one another, have been significantly changed during the past two decades through their membership in the World Council of Churches. The ecumenical movement does move, even if the movement seems slow.

10. We suggest that it will be by strengthening these elements of true conciliarity in the life of the World Council of Churches and its member churches that we shall move towards that "fully committed fellowship" of which the New Delhi statement speaks. To accept this would mean at least the following:

(a) that all the member churches seek more earnestly to ensure that the ecumenical movement penetrates more and more fully into the life of local congregations, synods and assemblies of the churches;

(b) that member churches be encouraged to widen the area of organic unity and of eucharistic fellowship among them, wherever their fundamental ecclesiological principles permit;

(c) that the World Council of Churches explore still further the ways in which it can provide fellowship, support and guidance for those individuals and groups which are seeking new forms of Christian obedience for which existing ecclesiastical structures provide no opportunity;

(d) that the World Council be recognized as a place where the great issues on which Christians are divided may be faced - even at the risk of severe conflict, so that it may in a measure fulfil the ancient function of a council as a place where Christians can be reconciled together in the truth;

(e) that member churches be encouraged to re-examine and (when appropriate and possible) interpret anew their polemical statements against each other;

(f) that the member churches together endeavour more seriously to achieve unity in faith and to confess together our hope for the world.

11. In the preceding paragraphs we have considered the application of the idea of conciliarity to the World Council of Churches. However, this concept has much wider relevance. The Second Vatican Council was not only a conciliar event of epoch-

making importance, but has also led to a ferment of discussion throughout the Roman Catholic Church on conciliarity, and to new experiments in conciliar practice at various levels of the Church's life. It is our earnest prayer that the preparations for the Pan-Orthodox Synod may be so guided and blessed by the Holy Spirit as to bring about a creative renewal of conciliar life for the enrichment of the whole of Christendom. We note also recent developments in conciliarity among the oriental Orthodox churches and other significant conciliar movements among churches not in membership of the World Council of Churches. It is our prayer that through the development of fellowship among the WCC member churches and through co-operation between the World Council of Churches, the Vatican Secretariat for Promoting Christian Unity and other bodies outside the membership of the World Council of Churches, the growth of true conciliarity may be fostered and the way prepared for a genuinely ecumenical council.

(The Commission accepted and remitted this report to the Executive Committee.)

APPENDIX III

REPORT OF THE PROGRAMME TO COMBAT RACISM

Received by the Executive Committee, Sofia
September 1971 (See minutes pages 18 - 35)

The decisions regarding the Programme to Combat Racism (PCR) taken by the Addis Ababa Central Committee have contributed towards a more fruitful debate on the grants to organisations combating racism. A number of resolutions by member churches since January have confirmed this. It is of particular importance to mention the positive statements by the Synod of the Council of the Evangelical Church in Germany (EKiD) in Berlin-Spandau. The (World) Anglican Consultative Council at Limuru (Kenya) declared: "With regard to the WCC grants, in our judgement no public action of the churches during the past 25 years has done so much to arouse public discussion on a moral issue. It has given to ordinary people an indication of the fact that the churches are ready to stand by the oppressed and exploited even when there is some risk to themselves. It has compelled Christian people to recognize that the Church is not necessarily on the side of the wealthy and the powerful". Support has also come from the Executive Committee of the Australian Council of Churches, the Polish Ecumenical Council, the Federation of Evangelical Churches in the DDR and the Evangelical Lutheran Church in Finland. The Evangelical Church of Austria, however, has dissociated itself from the Arnoldshain decision.

In line with the Addis Ababa resolution, the staff has worked very closely with the General Secretary in preparing for the proposed consultation between the South African member churches and a delegation of the WCC. The meeting has had to be postponed indefinitely.

The issue of violent and non-violent methods of social change which received a new and urgent attention as the result of the Arnoldshain decision is now a priority concern of Church and Society. Case studies and models as well as reflections on the ethical dilemmas involved will be of considerable importance for the Programme to Combat Racism. The Faith and Order Commission in August has also included the issue of race in its agenda.

Efforts are being made to develop more effective cooperation with the Roman Catholics. Various discussions took place and the matter was raised at the last meeting of the Joint Working Group near Stuttgart. Roman Catholic involvement in combating racism is all the more important because of the role of the Roman Catholic Church in Portugal and the so-called Portuguese provinces in Africa. It is for this reason that the Commission for the PCR at its March meeting adopted the following resolution:

> "The PCR expresses its serious hope for a change in the role of the RCC provinces in Portugal, Angola, Mozambique and Guinea Bissao in order to stop the support given by these church provinces to the oppressive colonialist activities of the Portuguese Government, and their identification with them, and urges the General Secretary of the WCC to pursue this matter in the most effective manner possible with the PCR".

The resolution was put before the Joint Working Group but there was no clear answer as to whether any RC body was prepared to take up the matter at the highest level in that church.

Research and Programme

At its March 1971 meeting the Commission for the PCR decided that international investments, land rights and the Indians in Latin America should be the three main emphases for 1971. The following is related to these emphases.

In January 1971 a consultation was held in Barbados on the Indian Problem in Latin America, sponsored by the PCR and the CCIA together with the University of Bern and the multi-racial Institute in Barbados. The meeting was attended by 15 Latin American anthropologists and ethnologists. The consultation made a statement on its own behalf in which governments, churches and missions as well as scientists are criticized and proposals for radical changes in policy and programme are made. The statement has been published in the International Review of Missions. The necessary follow-up depends largely on the publication of the full consultation report (both in Spanish/ Portuguese and in English) later this year. PCR is working with UNELAM and ISAL and the churches to develop the follow-up on the consultation. This will include

a) a meeting in Latin America of Indians and representatives of churches working with them;
b) a meeting of U.S. mission representatives with responsibility for Latin America;
c) a subsequent meeting with those participating in the meetings a) and b) to devise programmes in keeping with the recommendations of the Barbados meeting.

A Symposium on the Aboriginal Problem in Australia will take place next year. The two Aboriginal organisations which received grants last year from the Special Fund have expressed willingness to sponsor this meeting. The ACC endorsed the initiative taken by the PCR inviting the two organisations to sponsor the Symposium. Both, ACC and PCR will assist the two organisations. PCR has published a booklet on the Aboriginal issue.

A request from the General Assembly of the UPUSA has led to discussion and planning for a visit by an international ecumenical

team to the USA and Canada to study and report on a number of racial situations in North America. This visit is planned for early 1972.

The PCR is co-sponsoring with the Ecumenical Youth Council in Europe an "encounter on race" (end 1971 or beginning 1972).

A number of study documents are in preparation. One is concerned with the Kunene Dam on the border between Angola and Namibia. The object is to show the complicity of European and US capital in helping to strengthen the ties between Portugal and South Africa. Another is on European and US support of Portuguese colonialism in Africa - a document listing the various ways in which Portugal is encouraged to remain a colonial power in Africa. A third one is on the Indian and Eskimo communities - a document dealing with the historical role of the settler communities in controlling the indigenous peoples and the present revival of the latter's rightful claims.

Following the decision by the Addis Ababa Central Committee to launch a new appeal for the Special Fund, the General Secretary wrote a letter to the member churches. Several churches have reacted positively by either supporting the Fund or projects and programme in general.

Two positive examples must also be mentioned with regard to an analysis of the possible involvement in racist policies and practices of churches and other agencies as well as governments and industries. The Council of the EKiD (West Germany) decided to make such a study and a first report is to be expected before the end of 1972. In Great Britain, the Methodist Conference instructed its trustees to attend shareholders meetings of companies in which the Methodist Church holds stock and to express the Church's concern at their implicit support of apartheid. The Conference mentioned several industries by name. The decision was not to withdraw investments from South Africa but to reconsider the morality of the attitude of British companies. US churches have already, for sone time, been involved in this kind of activity. Staff is collecting information and models for action to assist other churches in engaging themselves in similar action.

Following are the recommendations adopted by the PCR Commission with regard to Southern Africa:

Resolutions regarding Southern Africa (i.e. South Africa, Rhodesia, Mozambique, Angola, Namibia)

1. We recommend that the PCR in its programme in Southern Africa shall continue the principle of working with groups of the oppressed. The PCR recognize the legitimacy of the struggle for liberation in Southern Africa and wherever possible will work in consultation and collaboration with liberation movements. The PCR commends this principle to

all units and sub-units of the WCC.

2. The PCR recommends that a thorough investigation be made of the portfolio of investments owned by the WCC in order to discover:

   i) any direct or indirect investment in companies operating in Southern Africa;
   ii) any investment in subsidiary companies operating in Southern Africa;
   iii) any investment in banks operating in Southern Africa;
   iv) any investment in any other financial interests in Southern Africa.

   Any profits accruing hereafter from such investments should be applied to the support of the oppressed. Future investment strategy should be planned in the light of the results of the investigation.

3. We further recommend that the WCC encourage member churches to investigate and analyse their investments and financial involvement in Southern Africa.

4. We recommend that the PCR in cooperation with the appropriate units and sub-units in its programme regarding Southern Africa shall give special emphasis to the following points:

   a) extension of prisoner-of-war status to freedom fighters, in accordance with the Geneva Convention;
   b) opposition to military alliances and cooperation with South Africa and in particular to the supply of arms by NATO and any state to the governments of South Africa, Portugal and Rhodesia;
   c) discouragement of white immigration to the Southern African territories;
   d) investigation and analysis by member churches of their investments and financial involvement in Southern Africa;
   e) discouragement of tourism to Southern Africa, Portugal Malagasy and Malawi.

5. We recommend that information be made available to the liberation movements setting out the multiple possibilities of receiving support through the various units and sub-units of the WCC and their related agencies.

6. With regard to the invitation to the WCC to hold a consultation with the South African Council of Churches in South Africa, the PCR, understanding that this meeting will be held in the context of confrontation rather than dialogue, agrees with the six conditions outlined in the draft reply of the General Secretary and recommends the addition of the following conditions:

a) that opportunity be given for the WCC delegation to meet a wide cross-section of the people as well as the leadership of the churches;
b) that the majority of the WCC delegation shall be from the Third World and shall include people well-versed in the South African situation;
c) that the press coverage shall be world-wide.

7. Selective Buying Proposal

We recommend that PCR research the economic potential, moral basis and strategic relevance of a selective buying campaign against the exports of nations which persist in the sale of arms to the governments of South Africa, Portugal and Rhodesia. Also:

- that the Executive Committee of the WCC be informed of the results of such research;
- that nations guilty of such arms sales be informed by the General Secretary of the study and potential action;
- that results of such research be circulated to member churches;
- that a plan of action be submitted to the Executive Committee at its September meeting.

Recommendation 2. was directed to the General Secretary for his initiative. It was, however, added that PCR should be involved in carrying out the action as fully as possible.

Special Fund

With regard to the Special Fund to Combat Racism a separate paper on income and recommendations for further allocations will be presented at the time of the Executive Committee meeting.

APPENDIX IV

COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

Received by the Executive Committee, Sofia, Sept. 1971
(see minutes pp. 36 - 37)

CCIA PROGRAMME DEVELOPMENTS
January - July 1971

CCIA activities since the Central Committee Meeting in Addis Ababa can be briefly summarized as follows:

A) Participation in WCC Programme.

1. The Director has been involved regularly in the planning for closer internal cooperation within the new unit structures. He has also participated in the discussions of WCC priorities, in addition to regular programme coordination in Unit II and with other programme sub-units.

2. Concentrated attempts have been made with the following sub-units to stimulate new approaches to programme or to increase programme effectiveness:

a) Education: CCIA staff has been involved in lengthy discussions with the Education Office, in an attempt to develop and coordinated programme approach to International Education. Possibilities for two new efforts arising out of these talks are now under consideration.

b) Development: The CCIA promoted a meeting between the sub-units with development concerns and the coordinator of NGO (Non Governmental Organizations) working at the U.N., to begin discussions of how the WCC might begin to influence more greatly global development strategy development in the U.N. and related agencies. This emerges as a central new focus for coming months.

c) Church and Society: Efforts have been made to coordinate concerns for human environment, seeking to provide efficacious WCC involvement in the 1972 Stockholm Conference on this subject.

B) Coordination with other ecclesiastical bodies.

1. Work continues on improved coordination between CCIA and the Lutheran World Federation, especially its Study Department.

2. Explorations have been made with the Lambeth Conference as to the feasability of developing closer working relationships.

C) Ongoing CCIA Programme.

1. The CCIA continues to follow the work which it helped to stimulate some months ago on the coordination of documentation centers. A stable group of representatives from several centers is now meeting regularly and working out details of increasing cooperation.

2. The general area concern for Human Rights has been furthered through the publication of a brief study document on the subject in Study Encounter, and by making this a central theme for the 26th CCIA Executive Committee meeting held in Geneva, 9-12 July 1971.

Formal presentation were made by Mr. Marc Schreiber, Director of the UN Division of Human Rights, and by Dr. Orlando Fals Borda, Colombian sociologist and CCIA Executive Committee member. During the meeting, participants also heard from Mr. Maurice Strong, organizer of the 1972 Stockholm UN Conference on Human Environment and Miss Barbara Ward (Lady Jackson), who is writing preparatory materials for that conference. Some of these presentations, together with reflections of the commissioners are being put together in booklet form as stimuli for Human Rights consultations which will be held, hopefully within the coming year.

3. Religious Liberty has been addressed as an ad-hoc concern for future work.

4. Regional concerns:

a) Indochina

a1) A statement was issued on the occasion of the invasion of Laos

a2) Visits have been made by the Director and staff to the delegations of the Paris Negotiations

a3) Representatives from the various parties to the Indochina conflict have been received in the Ecumenical Center

a4) Staff observed at the Paris International Assembly of Christians in Solidarity with the Peoples of Vietnam, Cambodia and Laos.

b) Africa

b1) A paper has been prepared and distributed on the crisis in Sudan, and CCIA has had introductory conversations with the Khartoum government and leaders of the Anya Nya. Work here is being closely coordinated with CICARWS and AACC

b2) CCIA organised a visit of the General Secretary to Algeria on the invitation of President Boumediene.

c) Middle East

c1) CCIA has been involved in gathering further information on this area and in regular activities at diplomatic levels

c2) CCIA staff has travelled to the area during this period

c3) Representatives of the Palestine Liberation Organization have been received in the Ecumenical Center for conversations with CCIA/WCC staff.

d) Latin America

d1) CCIA, at the request of other NGO's organized an appeal to the Brazilian Government to allow an international team to investigate allegations of tortures. CCIA then joined with the International Commission of Jurists, Pax Romana, and the World Federation of Trade Unions to present the case to the UN Human Rights commission.

d2) A background paper on the current political trends of that continent has been prepared.

e) Indian Sub-continent

e1) The most crucial situations here have been those of Pakistan and Ceylon. On both, the CCIA has prepared extensive documentation

e2) In addition to diplomatic contacts established since April, has in other ways sought to collaborate closely with CICARWS on relief and refugee matters

e3) A statement on Pakistan was issued on 12 July, 1971, by the CCIA Executive Committee.

Leopoldo J. Niilus
Director
July 1971

APPENDIX V

THE COORDINATION OF WCC STUDIES

Received by the Executive Committee
Sofia, September 1971

(see minutes, p. 48)

A paper to the Sofia meeting of the Executive Committee from the Staff Coordinating Group on Studies.

Introduction

This Executive Committee, meeting a year ago at Arnoldshain (cf. Minutes p.28), and the Central Committee at Addis Ababa in January (cf. Minutes p.32 no. 3) were clearly aware of problems to do with the coordination of studies and anxious to exercise responsibility in respect of these, but evidently found it hard to pinpoint exactly what the matter was. The present paper, therefore, drawn up by the Staff Coordinating Group on Studies, attempts to show where the problems may lie, the context in which they need to be considered and some avenues along which sufficient - if hardly absolute - solutions may be found.

1. A long-standing struggle for coherence

a) Questions about the proper framework for WCC studies have been with us for many years. The decision of the Evanston Assembly to establish a Division of Studies was one attempt to resolve them, that of the New Delhi Assembly to define a central study on "The Finality of Jesus Christ in an Age of Universal History" another. The Uppsala Assembly, in its call for "The Structure Committee to give careful attention to the future development of ecumenical study", and in its decision to devote major attention to the convergence of studies on questions of the nature of man, was no less clearly seized with it. Moreover, the New Delhi and Uppsala proposals show that the question has to do with the substance of WCC studies, not merely with their administration.

b) The discussions at Arnoldshain and Addis Ababa were also concerned with various levels of the exploration: that of quality - are the studies producing as good or clear results as was hoped, that of economy - is there any overlapping and thus a certain expenditure of unnecessary effort; and that of atmosphere - are there tensions and misunderstandings between members of the Council's staff ?

c) The word 'coordination' thus may be misleading, if it primarily suggests that what we are after are new administrative procedures, necessary perhaps but secondary to the study work itself. Not least since the question has been raised anew at a time of financial stringency, the word may sound like a euphemism for an intention to cut.

d) The concern is far more than administrative. The fear is that a dozen or more separate, even competing study projects will simply go their many and various ways, to the confusion of the constituency. The need is therefore that each study, inevitably distinct in topic, participants and staffing, be seen to play its appropriate role in the total thrust of the Council.

e) A first conclusion: Our essential and permanent concern is for the coherence and effectiveness of the study work of the WCC. How can these be measured ? How can any particular study be evaluated against such criteria ? The imminent discussion on the goal of the ecumenical movement, to form part of the Faith and Order meeting at Louvain, may prove useful here.

2. What do we mean by 'Studies' ?

a) This word too may be mis-leading. The definition used in the list of studies published in Study Encounter 1970 No. 1 and the Ecumenical Review 1970 No. 4 ran as follows: "For our purposes 'study' can be taken to indicate the process of organised consultation and thinking, initiated by the churches through the Council, to clarify judgement on some specific issues".

b) From the earlier experience of the WCC we today inhabit some paradoxical inheritances:

- areas of study: we talk for instance of 'Faith and Order questions' or 'Church and Society questions' or 'Youth questions' although we realise more and more clearly that the problems that face us do not admit of straightforward distinctions of this kind. Almost all our main questions call for interdisciplinary study, for complementary contributions to be made from several different sides and on different levels.

- constituencies: the WCC has not one constituency but many, not only the member churches as such, in their variety, but also e.g. that of the academic theologians, that of the missionary societies, that of socially and politically concerned Christians, that of the younger generation. Yet here again there is - and needs to be - much overlapping; any hard and fast distinctions by which any particular study would be restrictively intended for only one such constituency are known to be mis-leading.

- methods of study: The Council's study work has developed largely by ad hoc initiatives - a particular topic needed to be

attended to, so a likely staff member was appointed, a conference or two held, and a new department was born. One of the great strengths of this history has been its flexibility; different topics have deserved and have been given different study methods. But this also leads to certain tensions, not least in terms of the natural concern of the particular staff member to justify his or her specific way of going about things. At the moment we are aware of an increasing interest in the question of methodology for its own sake, but this must not lead to uniformity nor the cramping of the styles and personalities of different staff members or other participants into narrowly and previously defined roles.

- initiative: there has grown up an expectation of initiative in setting plans for study from the centre, which now conflicts with a widespread desire for decentralisation and diversification. It is hard to see how a world organisation could function without a determined centre, but this undoubtedly conditions - sometimes for good, sometimes for ill - both the responses of the churches and the attitudes of staff.

- the pattern of staff appointments: the responsible committees are concerned so to appoint staff members that there is some sort of balance of countries and confessions, of gifts and experience so that the total staff of the Council may be adequate to face the tasks allotted to it, complementing one another. Yet at the same time each is given his or her particular assignment and/or department, and the success or failure of each of these can all too easily be judged in terms of the particular staff member(s). We need to move to a larger degree of collegial responsibility.

- a working distinction between study and other programmes: in the movements that preceded the WCC, and to some extent in the WCC's own founding documents, the ecumenical task was deliberately limited to one of study, since any sort of action by a central body was undesired, (aside, that is, from meeting emergencies and the needs of refugees, or other forms of material inter-church aid). In fact the experience of study has been far from as uncommitting as some may have wanted; it has often led to action. But we retain a working distinction between study and action/service. The establishment of the new Programme Units deliberately runs counter to this (cf. Addis Ababa Structure Committee report para. 54c), and in practice most of the Council's undertakings involve elements of both reflection and action (e.g. Development, World Mission, Education), to the point where many of us feel that either reflection or action in isolation from the other is now to be shunned.

c) At the same time, the reception and use of WCC studies in the member churches also varies enormously. In a few cases a study theme is officially on the agenda of a member church (e.g. Intercommunion), and the WCC's 'results'put to direct use.

Sometimes a theme is eagerly taken up by particular pressure-groups who use WCC backing for their own initiative. More often a theme is widely recognised by Christians to be of major importance, so that WCC findings get a ready if diffuse hearirg. Sometimes themes are studied in a country or area by more or less officially appointed study groups, with a certain weight and effectiveness in their own setting (e.g. the W. German Studiengemeinschaft), while in many cases the people and groups around the world who are involved in a particular study are the result of ad hoc, largely personal contacts - which can be equally effective ! In a great many cases a particular study is of no immediate interest and effect at all in a particular member church, with no contact made from either side !

The problen of coordination would be greatly helped if there were clear and effective channels whereby international work can be received and used in a given country or area. But this is almost never so and it is better that it should not be so. The WCC dare not seek to impose its ideas, developed in the peculiarly intimate and intense sharing of study groups, committees or staff, on all its constituency. It must be enough that each church and each group within the churches find something of value in the range of the Council's studies amid much that is apparently not. We cannot expect tidy or clearly coordinated results. There needs to be, for sure, a constant of effort at both ends to widen participation: on the part of the Council to involve more than small groups of particularly experienced or concerned individuals, and on the part of the member churches to overcome the indifference of many to possible contributions to their life from outside their own immediate fellowship. But the progress of the ecumenical movement essentially depends on the mutual freedom of each church and of the Council.

d) Thus we should beware of defining too closely what we mean by 'studies' in the WCC. The Council's study work is as much a process, a movement as any other aspect of the ecumenical movement. Some projects are carefully delimited in time and in scope, laying their emphasis on an identifiable piece of research or argument (e.g. The Council of Chalcedon, Common Witness and Proselytism) while others are deliberately much wider, focussing one broad general question and successful less by producing particular results, let alone answers, than by achieving in a cross-section of Christians around the world a new and better frame of reference for thinking about a permanent challenge (e.g. The Missionary Structure of the Congregation, Rapid Social Change.).

3. <u>The present situation</u>

a) In September 1971 we find ourselves near the watershed between two Assemblies. Since 1968 plans have been laid and staff teams assembled in follow-up of Uppsala decisions. We shall soon be at the point where we must start envisaging how

the work is to feed into the next Assembly. Meanwhile the meetings of the Central Committee are important landmarks on the way.

b) The studies to which we are at present committed may be grouped under five headings:

c) First, in the list of Principal Studies of the WCC published in Study Encounter 1970 No. 1, and in the Ecumenical Review of October 1970, four studies, all of which in one way or another continue long-standing lines of work in the WCC, are picked out as 'major thrust studies':

i. The Unity of the Church and the Unity of Mankind.

The Louvain meeting of the Faith and Order Commission in August is the first main realisation of this study; plans for further stages, if any, will have tentatively been drawn up there, and will thus be up for preliminary discussion and decision in September, before being brought to the Central Committee in 1972. If the work in Sections, each devoted to the unity dimensions of themes primarily handled by other WCC departments, proves successful, it may well point to far-reaching possibilities of more integrated study work.

ii. Salvation Today. The CWME staff have been receiving reactions to the early documents of this study and are in the midst of shaping plans, to be proposed to their sub-unit Committee in the autumn, towards and for the Commission meeting at the end of 1972. Since the 1972 meeting of the Central Committee will be too late for effective decision, the Executive may wish to review the proposals. For within the present pattern of studies this undertaking seems likely to be the WCC's main contribution to the 'crisis of faith' so often mentioned in church circles.

iii. The Future of Man and Society in a World of Science-Based Technology.

Since the decision at Addis Ababa about the thrust and form of this study, working groups have been established. The June meeting of the Working Committee on Church and Society will be able to report some first steps but substantial and overall findings will hardly be available for a couple of years yet.

iv. Participation in Change. A general invitation to study has been printed and circulated (in Study Encounter 1971 No. 2, SE/05) but given the deliberate decentralisation of this particular study process we cannot yet be at all clear what sorts of results are likely to be achieved. It is evident however, that this is not so much a fourth separate 'study' as the attempt, within the distinctive mandate given to the Unit on Education and Communication, to stimulate wider circles in the constituency to play their part than can ever be directly involved in any of the more specialist studies. The Unit Committee will presumably be checking, on behalf of the Central

Committee as a whole, its effectiveness both for the Council and for the constituency.

Thus the different timings and different characters of these four major programmes should allow the Executive and Central Committees to receive substantial reports at their successive meetings over the next 2-3 years and to shape the contribution each has to make into a coherent whole, not least eventually into a coherent Assembly programme.

d) Second, four major sub-units of the Council, all newly established since the Uppsala Assembly, both have their own specialist undertakings and bring a new dimension to all the other programmes, not least to the studies.

i. The Commission on the Churches' Participation in Development, in close cooperation with SODEPAX, is at work on some technical aspects of the development concern (marketing policy, underemployment, etc.) but has also already helped the concern for justice to play a yet more central role in all WCC planning.

ii. Dialogue with Men of Living Faiths and Ideologies, as well as holding its own study meetings (Ajaltoun, Zürich, etc.) and keeping in close touch with the 18 centres for the study of Religious Society in different parts of the world, is making many other parts of the WCC aware of the quite new demands of inter-cultural fellowship.

iii. The Programme to Combat Racism, while pursuing and publishing its own studies, has no less been stimulating and indeed relying on other departments (CWME, ICA, etc.) to help the churches discover and root out unconscious racist practices.

iv. The Office on Education, as well as taking up contact with professional educators in the different regions, has also brought to the Council as a whole a new sensitivity to educational methods.

Up to now it is probably the specialist undertakings of these programmes which have received more attention, as is inevitable in their first year or two. Interdisciplinary work is always more difficult and time-consuming than pushing ahead an exciting new line. But on all sides we are going to have to learn to do it.

At the moment, the section studies at the Louvain meeting, the Participation in Change project and the SODEPAX undertakings on the theology of development (In Search of a Theology of Development, SODEPAX, Geneva, 1970) are perhaps our best attempts yet to realise the implications of these new demands.

e) There are then, third, a considerable number of individual study projects of more limited scope and duration,

e.g. The role of Christians in Changing Institutions (CWME)
Violence and Non-Violence (Church and Society)
Situation Studies made by CCIA (Southern Sudan, etc.) and PCR (Racism in Australia, etc.)
Abortion (UEC Family Life).

These clearly need both to draw from other work and contribute to it as much as possible, but they are not expected to be in any way permanent. What matters is that they be done well and then give place to work on new questions.

f) Fourth are the study undertakings of the Ecumenical Institute at Bossey, which can be classified into three parts: the annual, 4½ month long Graduate School of Ecumenical Studies, the regular ecumenical training courses and the occasional specialised consultations. The Bossey Board is presenting its own paper to this meeting of the Executive. May it be enough here to state that we are aware of the need to plan the use of Bossey's resources, so that they cohere with the other study plans of the Council (e.g. in holding the 1971/2 Graduate School on Participation in Change, and in the three 1972 specialist consultations on change) and to count on the particular usefulness of Bossey for many of the study projects.

g) Fifth and finally, there are the two new posts established not in order to set in hand yet more individual study projects, but rather to accompany, serve and it may be guide the entire range of the Council's work from a particular study perspective: the portfolio on biblical studies and that in respect of the studies on man. Neither staff member, deliberately, has been given any technical, coordinating function. But equally the long-term coherence of their work will be endangered if the various studies they relate to simply pull in opposite directions. Conversely, one long-term effect of having them at work alongside and within other studies should be a better understanding on the part of all concerned how such apparently diverse study projects do fundamentally hang together in an integral Christian perspective.

The portfolio on biblical studies is for the moment at the very beginning of its work. The project on studies on man, however, has built up a certain experience. Up to now, the so-called 'Director of Humanum Studies' has largely attempted to work by making contributions to many of the other studies of the Council, contributions which may well be published as a book of essays by Canon Jenkins. In thus taking part in studies already going on, the object has been both to stimulate consideration of questions concerning man and also to test whether certain common questions can truly and validly be found. Now that this method of working is well established more attention needs to be given to the feedback from the many studies and to the sharing of any insights which seem to be arising. In order to make this indeed the central study undertaking of the WCC, we shall need deliberate efforts so to

shape the various studies that they can offer a contribution and so to make time available that both participants and staff can share in work on the Humanum questions.

Three channels for this have been envisaged so far:

i. David Jenkins is approaching a number of people, some of them involved in one of the other studies, to form an advisory group for the studies of man. This would work in the first instance largely by correspondence. Its aim would be to bring together over the next two or three years reactions and questions from as wide a variety of cultural backgrounds as possible.

ii. In the spring and early summer of 1972 Bossey is holding three consultations, on Capacity for Change, Institutions for Change and Doctrine and Change, which have been planned along with David Jenkins. Most members of the advisory group, it is hoped, will take part in one or more of them, as should staff members and participants from studies related to the three themes. The function of these three meetings within the Humanum project would chiefly be to test hypotheses suggested in other contexts.

iii. A major paper is to be prepared outlining theses arising from all this widely diverse study on the Christian doctrine of man, in the first instance as one man's thinking and approach. It is proposed that this should be submitted to a number of diverse groups around the world to see how the proposed theses stand up to wider investigation and participation and what modifications and developments are thereby generated. It should also be possible for the advisory group to prepare out of this material some agreed submission to the Central Committee, and eventually to the next Assembly.

Progress in all three respects and interim results pointing to the further stages of the project can be submitted to the Central Committee in August 1972.

4. A Network of Responsibilities.

a) The crucial moments for coordination are those in which a piece of study is planned. Once any particular plan has been fully worked out and agreed, then what matters is that the work be done and as good results as possible be achieved. Any plan will have to be adjusted as it goes along in the light of new information and demands, but coordination must not be made into a reason for an endless process of calling each plan into question. It is in the planning that the vital decisions, which may tell in favour of coherence or against it, will be made.

b) Planning in a body like the WCC cannot be a quick and straightforward business. It happens at least at three different levels:

i. that of the staff members, who work up ideas - wherever these come from - into preliminary proposals for a WCC study;

ii. that of the working group of a particular sub-unit which discusses those proposals and establishes a definite plan;

iii. that of the appropriate overall committee of the WCC - Assembly, Central Committee, or Executive, which receives and passes those definite plans.

Adequate arrangements for coordination have to be made at all three levels.

c) It is to the level of staff that most expectations of coordination have recently been directed. Progress has already been reported to the Executive and Central Committee in terms of the establishment of this Staff Coordinating Group on Studies, chaired by the General Secretary, at whose monthly meetings every study is from time to time reported on and discussed, and where any problems that arise can be aired, and, we hope, solved. To mention a recent example: the risk that the UN Stockholm Conference in 1972 on the Human Environment might find itself receiving two quite separate submissions from the WCC, from the CCIA and Church and Society respectively, was averted by the agreeing of a procedure by which both could pool their efforts.

Staff coordination is inevitably weakened by the problems of conflicting travel schedules, of the human element of competition for money and success, and of varying degrees of mutual understanding and confidence. Nevertheless, it is essential that the staff involved, through our meetings;

- inform one another about proposals and findings at every stage, and as early as possible;
- help one another with suggestions and criticisms;
- stimulate and educate one another by doing some common study, to which each can make his or her personal contribution (e.g. in May to a discussion on 'How do we do theology today?');
- represent one another, when travelling or in committee meetings, so that study is in some sense carried by the whole staff and is not just one man's baby;
- prepare together for the review of plans to be carried out by Executive or Central Committees.

Are there other points that need to appear on such a list ?

d) The working groups consist for the most part of people with specialist interests and competence, committed to getting a good piece of study done in their field, but with at best a minor stake in other studies being made by the Council. They meet seldom and inevitably expect to leave their staff with a firm programme for the year or 18 months until their next meeting. It is thus that at this level there is the greatest

danger of plans being laid in virtual isolation. The particular staff member(s) of each group is of course responsible for informing the group of the wider context of the WCC, but since they are also the group's servants this may not always be fully effective. The presence of the General Secretary and of staff members from other projects is extremely helpful, but by no means always possible.

It would seem essential therefore that each working group receive from a higher instance:

i. a firm mandate, outlining as precisely as possible what areas of study are assigned to it;

ii. a detailed indication of the timing of the scrutiny which their plans will receive and of the implementation that may be agreed.

If this conclusion is accepted, how can such mandates now start to be given to the various working groups ? Is this a job for the February meeting of the Executive Committee, or can it be left for the new Unit Committees in August 1972 ?

e) the overall committees of the Council have in recent years seldom taken much initiative in the field of study. The Assemblies, while evidently aware of the need for coherence and of the dangers of sheer multiplicity have inevitably been unable do do any detailed work on this. The Central Committee, also, while much closer to the details, has usually found itself presented more or less at once with several far-reaching plans and has had little time or mental energy to do more than comment upon these and make one or two amendments before approving them. Expectations, whether of staff or of Christians around the world, that approval by the Central Committee would mean that such plans were widely understood and supported by the member churches have been shown to be mis-leading. The Executive Committee, too small to be adequately representative of the entire constituency or acquainted with the entire range of study concerns, has largely confined itself to administrative and financial oversight.

In this context the decision at Addis Ababa to establish three Unit Committees, thereby bringing together the several sub-unit concerns in each Unit and relieving the Central Committee of much detail, offers hope that from now as much time and energy can be spent on the overall coherence and effectiveness of the Council's study work as on developing each separate project. For the Unit Committees can be expected so to review the various plans brought to them by their own sub-units that they ensure an adequate vision of the universal context and thus clear delimitation of each particular project, appropriate liaison between them, the place of each in the total thrust of each Unit and the usefulness of each in the constituency. The working groups, reporting now not direct to a Central Committee which expects a fully developed plan but to a Unit Committee with more

time to consider priorities and inter-relationships, will know themselves more clearly serving a role as advisory committees. While adding an extra stage to the process of planning, this should be a major help in overcoming separatist tendencies on the part of the working groups.

The corresponding danger is of course that the three Unit Committees, as they discover the coherence and dynamism of their own particular range of concern, will in effect fall apart into three separate fields and regard themselves as responsible respectively for 'study', 'action' and 'interpretation', instead of seeing their remitted areas (Faith and Witness, Justice and Service, Education and Communication) to be primarily dimensions of the entire life and activity of the Council and only secondarily covering some areas of work rather than others. (cf. Addis Minutes Appendix III para. 61 & 62, and pp. 158-171 passim). The apportionment of Central Committee members to the three Unit Committees should play an important part in ensuring this cross-fertilisation of interests.

The Central Committee itself will however still need to make time to consider the reports of the separate Unit Committees, not in order so much to check the details of any one project as to set the Council's overall priorities and directions on behalf of the member churches and to review the Unit plans in the light of these. How it can best do this will be for the Executive Committee to decide: the 1972 meeting of the Central Committee will clearly be in this sense an experimental meeting. If it is decided to establish policy reference committees within the Central Committee, as has been done in recent meetings, then it will at least be vital to ensure that the reference committee considering the report of any Unit has among its numbers no more than a minority who are also members of that Unit Committee.

This particular meeting of the Executive Committee, in appointing members to the new Unit Committees and in beginning to prepare the programme of the 1972 Central Committee, will already now be taking some of the crucial procedural decisions.

APPENDIX VI

THE ECUMENICAL INSTITUTE IN THE LIFE OF THE WORLD COUNCIL OF CHURCHES

1. At a time when all parts of the WCC must review with special care the quality and relevance of the contribution they make to the Council, the member churches, and the one ecumenical movement the Board of the Ecumenical Institute has reviewed the work of the Institute over the years and attempted to see what in the future its specific contribution might be. Recognising the proper responsibility of the Council's Executive and Central Committees to set the overall policies and priorities for the WCC, as well as its own incapacity to compare the value of Bossey's work with that of other parts of the Council, the Board is happy to submit its conclusions to the Executive Committee at this time.

2. In the life of the Council, the Ecumenical Institute is a resource available for all the parts of the World Council. Uncommitted to any one of the Council's interests, it can serve as an advocate of its wholeness, concernd always to be aware of questions coming at the ecumenical movement from the future and to study these in terms of our common theological commitment. Committed also to ecumencial training, it enables a considerable succession of young people, and of rank and file clergy and laity, to participate in and gain some understanding of the WCC as an international and interconfessional-fellowship. By its academic connexion with the University of Geneva it provides to the Council both a place with the possibility of more academic depth, and a more neutral meeting-ground for those who might hesitate to participate in activities of the churches or the WCC. It seeks to foster a representative ecumenical community.

3. The WCC is a visible organ of the ecumenical fellowship of churches, and is always striving to deepen and enrich that fellowship amidst the partialities and imperfections of the human condition and of the divisions of the churches. Assemblies and meetings of the Central Committee are occasions where official representatives of the member churches can, for a brief period, experience their ecumenical commitment to one another. The staff of the WCC is also an ecumenical community - of greater intensity if necessarily far more restricted in numbers. The Ecumenical Institute is a third; and it has the particular quality that its members - especially in the Graduate School - come for an extended period to live and think and worship together rather than to perform committee or executive tasks. In this community, it may not be irrelevant to mention, there is often a higher proportion of women and of young people than in most WCC gatherings.

4. Such a community is not without its problems. Indeed part of the pioneering quality of the Institute lies in the turmoil created by the widely differing expectations that are aroused in people coming from such diverse backgrounds. As such it can serve the whole ecumenical movement by being a place where ideas current in the ecumenical movement are filtered through to the churches; where the tradition struggles with new challenges; where differing theological and ideological positions may come under mutual scrutiny, in which all may learn to re-examine their own as well as others' ideologies; and where the full significance of the ecumenical may be struggled for.

5. The Board does not believe that there is any other practicable location for the Ecumenical Institute. It suggests that (given the necessary financial resources) the limitation of the Western and the rural setting might be to some extent overcome by an extension from time to time of the "Bossey in Berlin" courses to include e.g. on suitable themes a "Bossey in Allahabad" a "Bossey in Lagos", a "Bossey in Rio", etc. The Board also recognizes that there will need to be continual review, in collaboration with the Education secretaries in Unit III, of its educational methods.

6. The Board is aware of the fact that the relationship between the programme of the Institute and other parts of the Council has sometimes been too distant. It therefore welcomes the establishment of the Staff Co-ordinating Group on Studies. It would be glad if its Directors could each be regarded as an honorary member of the staff of one of the three Units; and if each of these Units would take responsibility (assisted by the Institute Staff) for a consultation or course from time to time.

The Board also believes that, to ensure the sharpness of its training function, the staff of the Institute need to be themselves responsible for thinking out and organizing specialised courses and consultations: and it believes that at this period of transition the Institute might share with the Units in exploring the newer, integrated perspectives for which all of us are struggling, or subjects which it would be useful to study within the WCC but which no one Unit is in a position to undertake.

If the Institute is to be able adequately to serve the World Council in these and other ways, its staff must be balanced. At the moment it clearly needs a Director from outside the Western world, and a Director with qualifications in a social science.

7. The Board finally invites the Executive Committee to consider whether some of the members of the Central Committee should be directly associated with the work of the Institute by membership of the Board, as is provided by the new structure for the three Unit Committees.

(Statement issued by the members of the Board of the Ecumenical Institute, at their annual meeting, Bossey, June 1971, under the chairmanship of Bishop H.H. Harms)